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Al-Malahem Media

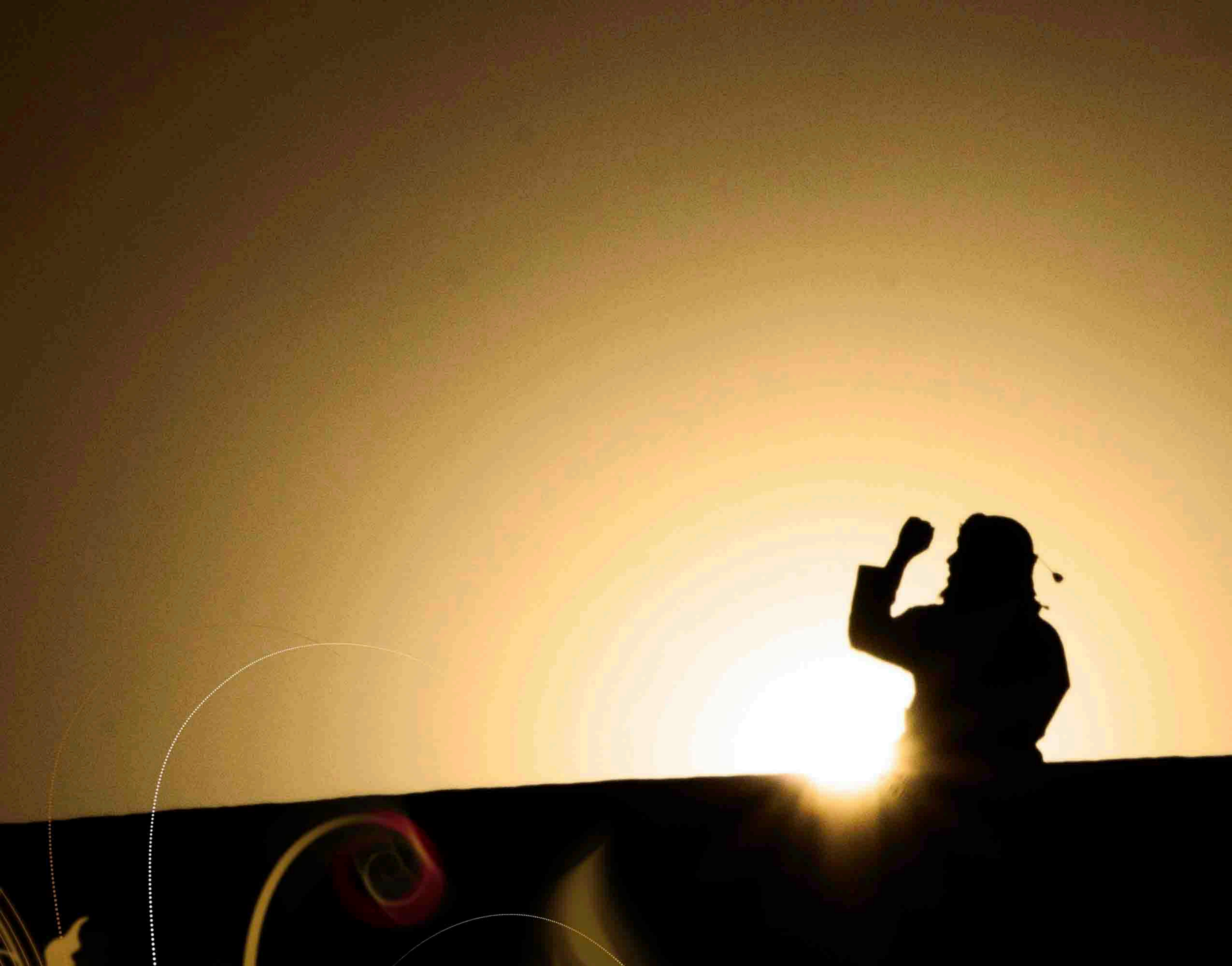
Inspire

« ...And Inspire the Believers »

Sadness, Contentment & Aspiration

How did the mujahidin react to the martyrdom of Shaykh Usama? What does it mean for the future?

Exclusive: Shuhada' Special | **Dr. Khateer:** Making Acetone Peroxide



MAIN STORY

47

SADNESS, CONTENTMENT & ASPIRATION

Samir Khan

With the martyrdom of Shaykh Usama, the al Qaeda Organization will only strengthen.

LETTER FROM THE EDITOR

We apologize for the delay in the publication of the magazine. Things have been quite hectic over here. The country is falling apart and our brothers are busy picking up the pieces. It's like walking into an orchard of ripe fruit that is falling off the branches and all what you have to do is walk through it with a basket over your head. The work of the mujahidin is growing in bounds. While the different parties are bickering, the mujahidin are busy laying the foundations for the coming of the rule of shari`ah. For us down here, these are interesting moments we are living through. The battles in the southern parts of Yemen have led to the complete routing of the army forces and the clearing of the land from the filth of the corrupt Yemeni government. But there is a price for everything. During these great battles we have lost some of our dear brothers; brothers from the first generation, the ones who were with us from day one. You will read about some of these martyrs in this issue.

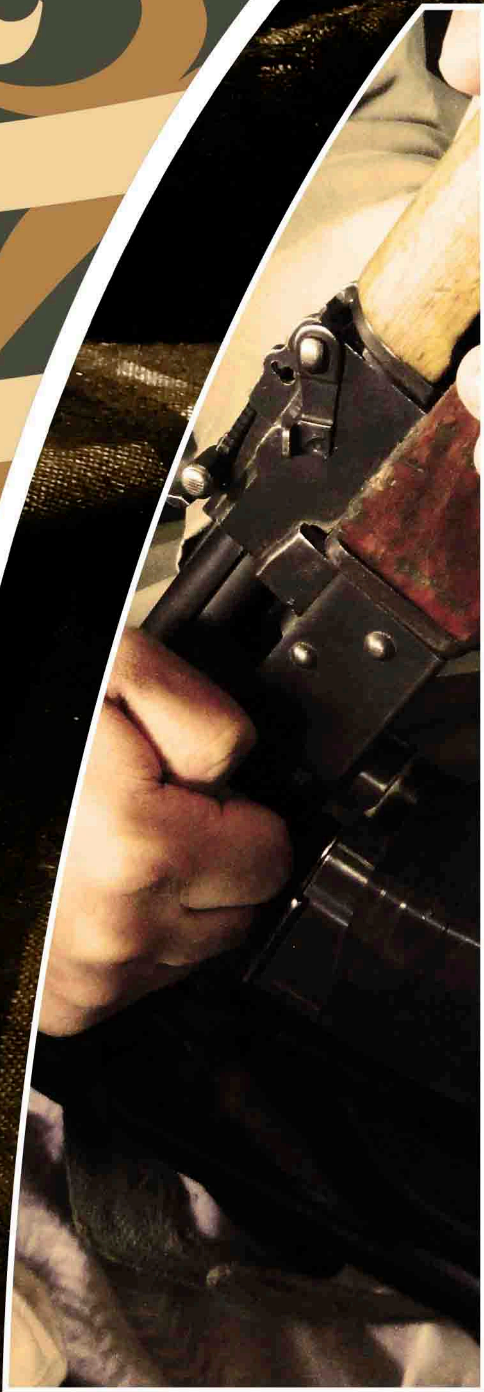
Last but not least, while we lament the loss of a great leader, we also congratulate our Muslim nation for the martyrdom of Shaykh Usama. He has waited for this moment for over thirty years. He lived a life of piety, gave up a comfortable life at an early age to join the mujahidin in the mountains of Afghanistan, spent his wealth in the path of Allah, founded an organization that would lead the jihad of today, and sat over the planning and execution of the greatest special operation of all time: the raids of Washington and New York. It was only befitting for such a life to end with martyrdom.

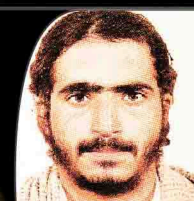
Now Shaykh Ayman carries the banner. He has been at the forefront of Islamic work and now will lead the organization he helped found. We ask Allah to assist Shaykh Ayman in this great task. ■

Yahya Ibrahim

IN THIS SECTION

SHUHADA' SPECIAL





INSIDE THIS ISSUE

OTHERS

The Martyrdom of Shaykh Usama

All praise be to the One who said: ﴿**And if you are slain or die in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass**﴾ [3: 157] May the peace and blessings be upon His Messenger ﷺ, who said: "*I wish that I could be killed in the Path of Allah, then be raised again, then be killed, then be rasied again, and then be killed.*" And peace be upon his family and companions who spread the truth in their justice, and guarded the religion with their lives, and spilt their blood for its supremacy. ﴿**But they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in**﴾ [3: 146] And peace be upon all those who followed their path, fighting jihad and showing patience like them until the Day of Recompense.

On a historical day in the history of the magnificent ummah, in a situation not newfound for its heroes and chivalrous men in its blessed past, and upon a prepared and paved way trekked by the best men in history, the Shaykh, the mujahid, the Commander, the ascetic, the *muhâjir*, Abu Abdullah Usama bin Muhammad bin Ladin, may Allah have mercy on him, in a situation of truth, proving his words with actions, his claim with evidence, was killed, joining the caravan of the awed ummah, whose caravans have left one after another, joined by great leaders, loyal soldiers, and noble knights who all refused to pay a cheap price for this religion, refusing to hand over its leadership and be humiliated by those over whom Allah has written humiliation and wretchedness from those who have earned His wrath and the misguided.

He confronted them, his weapons against theirs with his, and his strength against theirs, and he accepted the challenge of those who came out with their fancy equipment, machinery, weapons, aircrafts and troops, all haughty and pompous. His determination did not weaken in front of them, nor was he sapped of strength. Rather, he stood and confronted them face to face like a firm mountain, and continued to engage them in a fierce battle, the likes of which he was already accustomed to a thousand others in its likes, after which he excused himself and fulfilled the trust, receiving bullets of treachery and infidelity, submitting his soul to its Creator, reciting:

*Whoever submits his noble soul to his Lord * to repel their falsehood, how can he be blamed?*

…to end his enlightened life, a good news for the honor which he was seeking for many years, traveling across earth in its search. He received it, sending the glad tidings when he faced it: Indeed it is martyrdom in the sake of Allah.

﴿**And no one will be granted such goodness except those who exercise patience and self-restraint; none but persons of the greatest good fortune**﴾ [41: 35]

The echoes of his words still ring across the horizons: "The happy ones are those whom Allah has chosen as a martyr." And his thinking was not one of the unable!

*Whoever fights in wars and thinks * he will not be harmed, has thought himself unable.*

Congratulations, O' ummah of the martyrdom of its righteous son, Usama! After a life filled with striving and effort, determination and patience, inspiring and waging jihad, generosity and nobility, emigration and travel, sincerity and excellent stances, wisdom and tact, the worldly years of the Shaykh of jihad in this time has come to an end, so that his blood, his words, his stances and his final end become a spirit which will travel through the flesh of the coming generations of our Islamic ummah, one after another, learning from him that glory is not built from mere wishful thinking and hopes, that leadership is not about status and medals, that creed and principles are not mere rants and raves chanted by the tongue, that the religion is not defended and aided in one's spare time, deeds and speech, but rather that the path to honor, in this life and the next, is ready for those who wish to pay the price and bear its pains, that leadership in religion is not gained except by patience and certainty, and that a Muslim's capital investment is truthfulness, sincerity, purity and intention.

Even if America has been able to kill Usama, this is not an embarrassment or shame. Do chivalrous men and heroes die in situations other than battles?

Everything has an appointed term, but can the Amercans, through their media and their agents, their machinery and armies, their intelligence and their various agencies, kill of what Shaykh Usama lived for and was killed for? Far be it! Far be it! Shaykh Usama did not build this organization to die with his death.

﴾**Their intention is to extinguish Allah's light (by blowing) with their mouths: but Allah will complete (the revelation of) His light, even though the disbelievers may detest (it). It is He who has sent His Messenger with guidance and the religion of truth, that he may proclaim it over all religion, even though the pagans may detest (it)**﴿ [61: 8-9].

This verse will never cease to be an arrow, piercing the necks of these deaf and dumb who have no intellect. The religion of Allah, from which is jihad, will always remain to be, its creed carried by those with pure hearts, striving to be revived by those with pure hands, and seeking to be made supreme by bands of truthful men, unharmed by those who oppose them or abandon them until the Promise of Allah comes to be.

Usama bin Ladin was not a prophet sent for the twentieth century. Rather, he was a Muslim man from this noble Muslim ummah who took the Book firmly with strength and sold this life for the next, striving as it deserves. This is how we reckon him. So Allah elevated his status as much has he elevated Islam, gave him glory as much as he strove to glorify Islam, and terrified the nations of infidelity as much as he did not fear others except his Lord.

﴾**And honor belongs to Allah, His Messenger and the believers, but the hypocrites know not**﴿

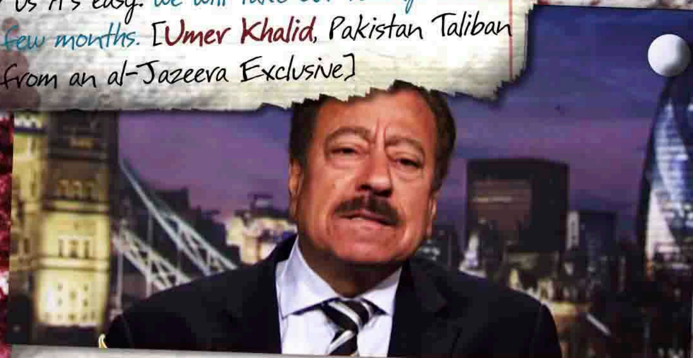
Al Qaeda Organization
1432 H

HEAR THE WORLD

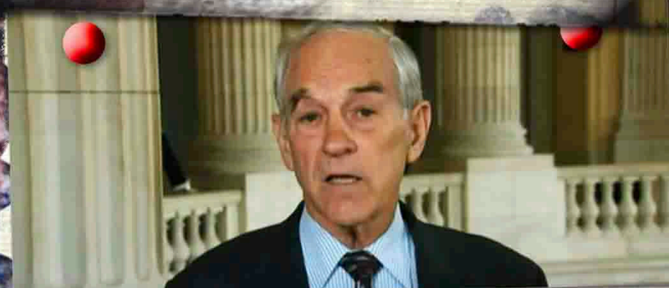
If you look at the movements that are inspired by him (Shaykh Usama), you look at the Taliban, you look at al-Shabab in Somalia, you look at Laishkar Taiba - the group involved in the attack on Mumbai a few years ago, these groups will carry on. They've got their greviances; it doesn't matter that he's there because he's had no hands on role; and then you look at how it splintered. The real influence sort of now comes from groups like al Qaeda in the Arabian Peninsula, you've got a lot of people who speak good English, Adam Gadahn, Samir Khan, Anwar al-Awlaki of course, these people have taken on al Qaeda's ideology a stage further. So you have a whole new generation, the post 9-11 generation. That doesn't mean that his death isn't important from the symbolic point of view, but he'll be regarded as a martyr. And in fact it may spur people on in that sense. [Phil Rees, on al-Jazeera's Inside Story]

What should we worry about most? Would it be Afghanistan, would it be Iraq, would it be Pakistan, would it be Yemen, would it be Somalia? The answer to that question is all of those, I'm afraid. For me this is one struggle, it's got many different aspects to it. One is the security aspect, but the other is the narrative, the ideology, the people like Bin Ladin represent because my fear is that the narrative has a far broader support than those engaged into extremism would suggest. [Tony Blair, on CNN's Anderson Cooper 360]

It took the Americans eleven years to kill Usama, but for us it's easy: we will take our revenge in less than a few months. [Umer Khalid, Pakistan Taliban Cmdr., from an al-Jazeera Exclusive]



We need the truth. They are lecturing us about transparency saying you have to be transparent. Okay where is the American transparency about the death of the most wanted man? [Abdel Bari Atwan, on al-Jazeera]



I don't think the fact that he's now dead automatically makes us a lot safer. That's my point. My other complaint is that it costs too much. It costs 10 years, invading two or three countries, killing a lot of people, five thousand plus American live cost, a trillion dollars... to go after one guy? We're supposed to now feel a lot safer? [...] I think we are in greater danger by killing more innocent Muslims around the world because there's a lot of collateral damage we've been participating in since the early nineties. All through the nineties bombing Iraq, and that was one of the excuses for 9/11. So I would say the less we do of that, the less danger we're in. [Rep. Ron Paul, on CNN's Anderson Cooper 360]

News Flash

The mujahid Shaykh in Indonesia, Abu Bakr Bashir, was sentenced to fifteen years imprisonment based on terrorism-related charges. May Allah release him. We ask our brothers there to punish the Indonesian Government with swift terror for giving in to international pressure.

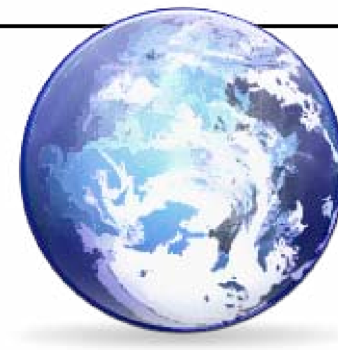
After the martyrdom of Shaykh Usama, the al Qaeda central leadership selected Shaykh Ayman al-Zawahiri, may Allah preserve him, as the new Amir. America is aware that with his invaluable experience and impressive wisdom, the mujahidin will continue to fight and lay down their lives for the truth until there remains none to be worshiped except Allah, The Exalted.

In Shabwa, the US sent nearly a dozen missile strikes from a few unmanned drones upon Shaykh Anwar al-Awlaki. As a result, two mujahidin were martyred. But by the grace of Allah, they all missed Shaykh Anwar and he left the area without a scratch. The fact that the drones were unable to pinpoint his location nor follow him the rest of the way is a sign from Allah that He protects His believing slaves. In reference to the attempted assassination, the Shaykh jokingly said, "It looks as if someone was a bit angry with us this evening."

The masses in Abyan have come to the aid of the mujahidin and together, they took on the capital of Zinjibar. They obliterated the apostate army, took millions of dollars from them, and were able to obtain enormous heaps of ghanimah - everything from tanks, hummers, anti-aircraft weaponry, armored vehicles, and all sorts of heavy and light weapons.

INSPIRE REACTIONS

government & media responses



"The al Qaeda leadership hasn't been this excited since Sept. 10, 2001."

In the fifth issue of Inspire magazine, a slick Web-based publication, heavy on photographs and graphics that, unusually for a jihadist organ, is written in colloquial English, Awlaki hit back at CNN on Tuesday.

In an essay titled "The Tsunami of Change," Awlaki makes the uncontroversial point that the regimes based on fear are ending in the Arab world because of the revolutions and protests from Egypt to Bahrain. But he goes on to assert that, contrary to commentators such as CNN's Fareed Zakaria, who has said "the Arab revolts of 2011 represent a total repudiation of al Qaeda's founding ideology," rather the world should "know very well that the opposite is the case."

[CNN]

It is a slick, graphics-heavy, irreverent publication aimed at young Muslims attracted to the extremist cause; the latest issue includes an invitation to readers to e-mail questions to Mr. Awlaki and a two-page primer on how to use an AK automatic rifle.

Mr. Khan himself contributed to Inspire an appeal to Egyptians not to stop after overthrowing Mr. Mubarak but to impose religious rule.

"The question now comes: what do you do if your government decides not to rule by Shariah?" he asks, referring to Islamic law. "Who does your loyalty go to? The state or Allah?" [...]

[The New York Times]

President Obama's advisers give him credit for energizing the Arab revolts and saving the Libyan rebels. For al Qaeda's leadership, this is all a gift from Allah. Al Qaeda central's views are detailed in the latest issue of their English-language propaganda magazine Inspire, which features a special section on "The Revolution." […]

Al Qaeda has always recognized that the greatest obstacles to jihadist progress in the Middle East were what they call the "apostate regimes," the generally pro-Western kings and authoritarian rulers who have kept a lid on violent extremists like al Qaeda and other groups. As these regimes totter and fall, the conditions are being created for the kind of radical change the Islamists have been working towards for decades. […]

Overall, al Qaeda sees a positive prognosis for regional jihadism. "It is our opinion that the revolutions that are shaking the thrones of dictators are good for the Muslims, good for the [mujaheedin] and bad for the imperialists of the West and their henchmen in the Muslim world," Mr. Ibrahim writes. "We are very optimistic and have great expectations of what is to come." The al Qaeda leadership hasn't been this excited since Sept. 10, 2001.

[The Washington Times]

In a new article in the fifth issue of Al-Qaeda in the Arabian Peninsula (AQAP)'s English-language magazine, Inspire, posted March 29, 2011 on jihadist forums, American-born Yemeni cleric Anwar Al-Awlaki celebrated the fall of Tunisian and Egyptian leaders Mubarak and Ben 'Ali, and expressed optimism regarding the future of the jihadist movement. In the long run, he claimed, unrest in the Arab world will enable the jihad movement to flourish, for several reasons. First, the toppling of the rulers of Tunisia and Egypt has broken the barrier of fear among the Arab masses, and has demonstrated that it is possible to bring down regimes. Second, the new regimes in the Arab world will not be as oppressive as the old ones against jihad operatives and supporters; thus, the latter will be able to operate relatively freely. Third, the spread of the unrest to Yemen and Libya – and especially the possibility that uprisings will break out in the Gulf countries, primarily Saudi Arabia – will open up new opportunities for jihad.

[Memri]

The United States faces "an unprecedented range of threats," he said, mentioning the attempted air cargo bombings last October to thwarted plots to detonate bombs at a Portland Christmas tree lighting ceremony and along Washington, D.C., subway lines.

Much of that threat comes from individual radicalization fueled by the Internet. Al-Qaida affiliates in Yemen and Somalia aggressively target Westerners for recruitment. Among the examples is Inspire magazine, published by al-Qaida in the Arabian Peninsula. Each issue includes suggestions for "open source jihad" and step-by-step instructions for attacks.

"I know you can't take every site down," Wolf told Mueller. "But that magazine is out there and it ought to be taken down."

[Investigative Project]

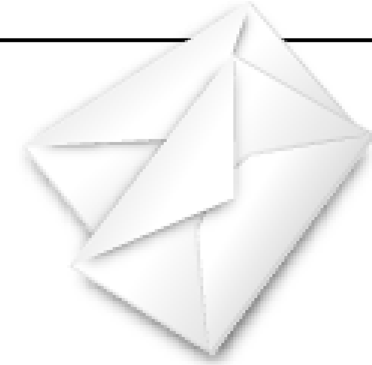
The fifth issue of Inspire, which is thought to be produced by the al-Qaida affiliate, Al-Qaida in the Arabian Peninsula, is slickly produced with colour graphics, pages of selected quotes from western analysts and several pages of illustrated instruction on how to strip and clean an AK47 rifle.

"It is our opinion that the revolutions that are shaking the thrones of dictators are good for the Muslims, good for the mujahideen and bad for the imperialists of the west and their henchmen in the Muslim world," reads an opening editorial.

[The Guardian]

INSPIRE RESPONSES

responding to inquiries



E-MAILED QUESTION:

As-Salâm `Alaykum,

I want to know how do the mujahidin view the events in Bahrain? Do they support the Shi'a Bahrani calls for more freedoms?

Shukran,
Jameel

E-MAILED ANSWER:

Wa `Alaykum as-Salâm,

We do not support the Shi`a in Bahrain nor do we believe that they are entirely innocent from Iran. Indeed Iran has made statements of condemnation against the *tawâghît* of Bahrain and Saudi, in support of the Bahraini protesters. This means that Iran's interests are conflicted with when they see the Shi`a's demands unmet. Furthermore, Iran has never condemned Yemen's or Syria's presidents, for example, for taking physical action against the Sunni protesters; this is because the Sunni uprisings are not only less important in their eyes than the Shi`a uprising, but that the Shi`a protests open a potential door for Iran to have greater influence and/or special relationships with more Shi`a's in a Sunni-majority region.

With a fledging Iranian Shi`a support in Northern Yemen, East of Saudi Arabia, Lebanon, Iraq and now Bahrain, this will only signal disaster for the *ahl as-sunnah* in the region. This is not an attempt on our part to cause 'sectarian divisions' for no reason. Rather we are spelling the reality of the situation on the ground. The Houthi's have a direct connection to Iran as do Hezbullah in Lebanon as do the governing Iraqi Shi`a leaders and gangs (like the Mehdi Army). One similar trait amongst them is that they all have their own organized militaries.

Anyone can revisit the events of the Shi`a uprisings in Makkah in the 70's to see just what a frail yet extremely dangerous Shi`a minority can do. This uprising was directly connected to Iran and its Shi`a scholars. One can only imagine what a well-organized, state-backed, advanced Shi`a *Râfidha* authority can do. Interestingly, even the *tawâghît* in the Arabian Peninsula have recognized this threat and are calling on America to help them. This is partly why America has taken such a strong stand against Iran as their interests lay open.

E-MAILED QUESTION:

As-Salâm `Alaykum,

There is a lot of talk recently about the banning of *niqâb* in Europe and we're finding some of our Imam's defending this decision of the *tawâghît* arguing that the *niqâb* is neither a *farđ* nor sunnah, thus making it completely invalid in Islam. How do we respond to such?

Ibrahim

E-MAILED ANSWER:

Wa `Alaykum as-Salâm,

It is unfortunate to see some Imam's backing the racist decisions of the *tawâghît* against our sisters using unsubstantiated claims, as we shall demonstrate. This is another subject by itself and its ruling is clear to those who know about supporting the enemy *kuffâr* against the Muslims in word and opinion.

It is true that the issue of *niqâb* has been a long-time debated topic, but there has always been some fundamental agreements between the two dissenting parties. This includes that the *niqâb* is an Islamic practice as opposed to a mere cultural adoption. There was never a voice (until now) stating that the *niqâb* is "un-Islamic".

Those who argue on the side of the *ĥijâb* usually use the *aĥâdîth* concerning the covering of everything except the hands and face; these *aĥâdîth* are known to be demoted to the level of *đa`îf* (weak). As for the side of *niqâb*, there is actually no disagreement that the wives of the Prophet ﷺ covered their faces; the debate is what was practiced by the women after them (i.e., is the *niqâb* likewise applicable to those other than the Prophet's ﷺ wives?).

Sometimes there is also misinterpretation in *aĥâdîth* due to erroneous translation. For example, in the *aĥâdîth* found in *Şaĥîĥ* al-Bukhari concerning the women who tore off their *murûts* (a piece of cloth) to cover their heads, one will find in some translations the word faces; this is incorrect as the word faces is nowhere to be found in the original Arabic text.

Shaykh Nasiruddin al-Albani's research on this topic concluded that the *niqâb* is not *wâjib* but sunnah. However, it is widely agreed upon that wearing the *niqâb* is more rewarding than the headscarf as it covers more and is an emulation of the *ummaĥât al-mu'minîn* (the mothers of the believers).

There are plenty of scholarly works on this subject and we urge the student of knowledge to research both sides of the argument before coming to an educated judgment.

E-MAILED QUESTION:

Salâm,

There are many Western analysts - such as Fareed Zakaria - asserting that the protesters want jobs, better living conditions, justice etc. and not a global Caliphate. They thus conclude that

al Qaeda is irrelevant to the Muslim masses. What do you have to say?

Khalid

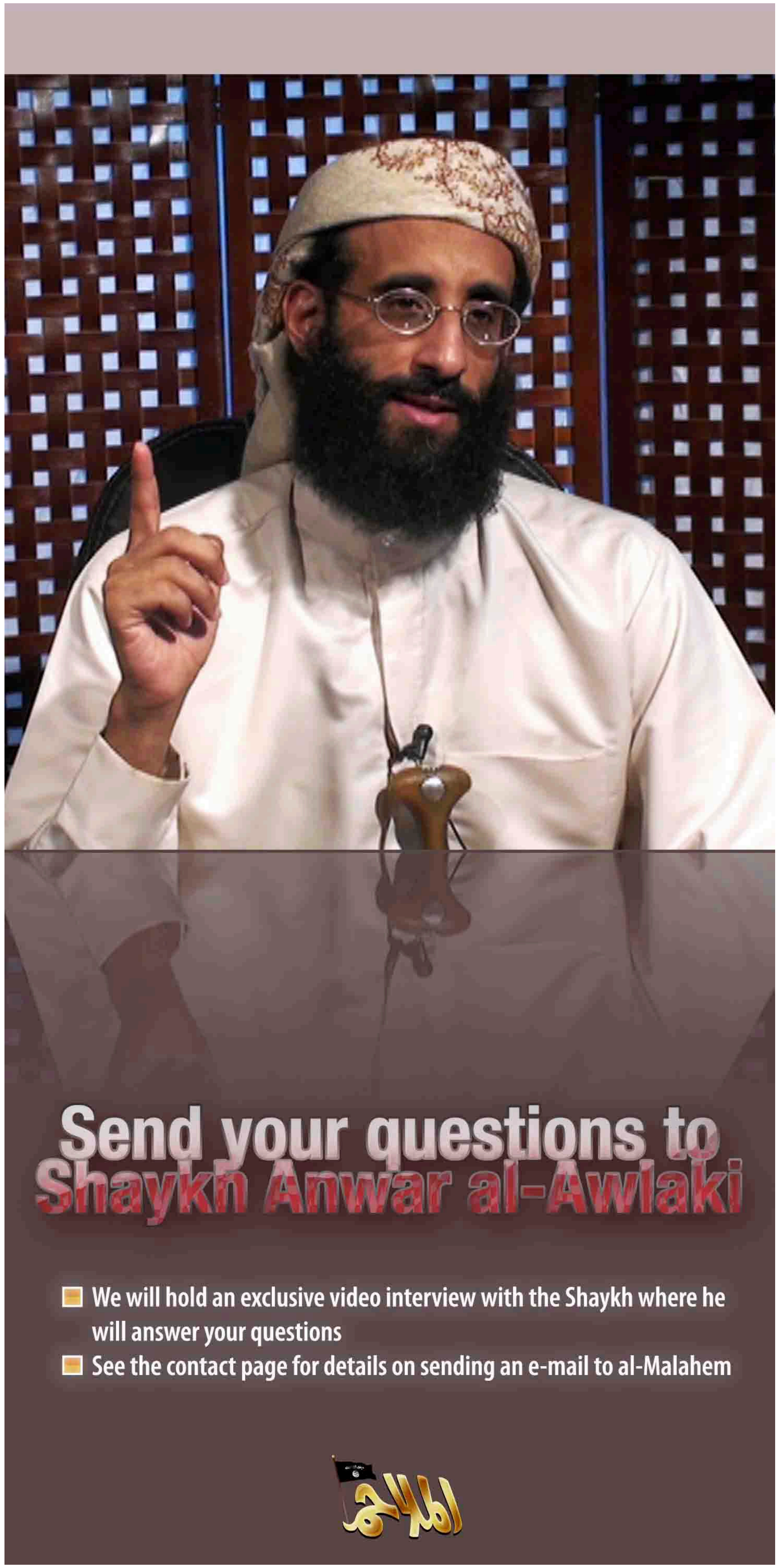
E-MAILED ANSWER: [redacted]

Wa `Alaykum as-Salâm,

It is true that the protesters want jobs, better living conditions, justice in all spheres of life and the likes, as any normal person living under tyrannical rule would yearn for such. The analysts' misapprehension is in what the shari`ah offers and what the people want. Everything that the protesters want is available in the shari`ah - from freedom to a dependable economy. Due to ignorance and misperceptions about the shari`ah - such that it merely focuses on capital punishments and deterrents - these analysts are unable to see where the people meet and where the shari`ah meets.

Further, the protesters have never protested against the shari`ah nor have shown displeasure with it. That's because they know the shari`ah is Islam and to reject shari`ah is to reject their own religion.

Those who argue that the protests hurt al Qaeda are quick to forget that the protesters have their eyes on Palestine just as we have our eyes on Palestine. Does America have its eye on liberating Palestine from the Jewish occupation? Far from it. The call of the protesters for democracy are in actuality calls for basic rights and freedoms that the shari`ah provides; it doesn't have much to do with democracy per say. Now that they have eliminated the ruling tyrannical parties, the obstacles have become less for the pavement to the path of shari`ah. All in all, our shared interests are much greater and momentous than America's supposed claims that the protests help them.



The following is a COME TO JIHAD ad production. It seeks to inspire the believers to leave their homes and join the global jihad effort.

THE JIHADI EXPERIENCES

CONDITIONS FOR THE RESISTANCE TO USE INDIVIDUAL JIHAD

ABU MUS'AB AL-SURI

AMONG THE THINGS that impose this operational method as a strategic choice, are the conditions of imbalance of power between the Resistance and the grand aggressor alliance of *kuffâr*, apostates and hypocrites, and from this:

1. The failure of the operational methods of the secret, hierarchical organizations, in light of the international security campaign and the international and regional [counter-terrorism] co-ordination, which we have referred to above. Furthermore, the need for an operational method, **which makes it impossible for those security agencies to abort the Resistance cells** by arresting [some of] their members, based on [information extracted through] torture and interrogation [of other members].

2. Inability of the secret organizations to incorporate all of the Islamic ummah's youth who want to perform the duty of jihad and Resistance by contributing with some kind of activity, without being required to commit themselves to membership responsibilities of a centralized organization.

3. The presence of the enemy over a wide area, the increased diversity of his goals, and his presence in many spots, makes it harder for battle-fronts to emerge, and it also makes it harder to establish centralized organizations.

4. Decline of the idea of the Open Fronts and confronting the enemy from permanent positions, as a result of the enemy's use of the strategy of decisive air attacks with devastating rocket bombardments and air strikes, directed by satellites which control the ground; they even see what is beneath the ground, with the help of advanced technology. This is a matter of fact, which must be recognized, and upon which the planning for confrontation must be made based.

The general principles for the theory of individual jihadi action in the Resistance Call from a practical perspective are:

a. Spreading the culture of the Resistance and transforming it into an organized strategic phenomenon, **and not merely a collection of responses**.

b. Spreading the ideology of the Resistance, its program, its legal and political bases, and its operational theories, so that they are available for the Islamic ummah's youth who strongly wish to participate in the jihad and Resistance.

c. Directing the Resistance fighters to areas of operation suitable for the Individual Terrorism jihad.

d. Directing the Resistance fighters to the most important targets which they must target in Resistance operations and jihad of small units.

e. Spreading the legal, political, military and other sciences and knowledge that the mujahidun need in order to carry out Resistance operations, **without this being in a direct way that leads to a series of arrests in the networks**, as happened in the centralized organizations.

f. Instructing the youth in the armed operational method, in building the cells of the Resistance units as a 'system of action' (*nizâm al-`amal*) and not as 'a secret organization for action' (*tandhîm lil-`amal*), as we will explain later in this section, and in the section devoted to the theories on 'security, organization, training and preparation…'

g. Coordinating a method in which all efforts are joined, in order to combine their result in a mechanism which confuses the enemy, exhausts him and **heightens the spirit of the Islamic Nation so that it joins the Resistance phenomenon**. ▯

SPECIAL

SHUHADA' EXCLUSIVE

"In the name of whom Muhammad's soul is in His hand, I wish I could fight in the cause of Allah **and then be killed** and then fight **and then be killed** and then fight **and then be killed**."

- Prophet Muhammad ﷺ

ABU ALI AL-HARITHI: THE VETERAN LION

Muhannad

Rushing to Paradise was your daily job,
as soon as the morning Sun awoken you.

You complained about the taste in your throat,
it lacking life without the greeting of martyrdom.

He, may Allah have mercy upon him, was a unique commander in the army of Aden-Abyan. He had the spirit of a lion. In the face of the enemies of Allah, his presence was that of a storm. Among his mujahidin brothers, it was always a cheerful day. His vast knowledge and experience of guerilla warfare tactics, first aid, and security matters quickly made him valuable. His humbleness coupled with a sense of humor made him greatly loved by those around him. Due to the responsibilities given to him, he was always busy working for the establishment of shari`ah against the will of the apostates.

He was Abu Ali al-Harithi. He came from Shabwa, an area where the mountains and deserts carve a man's honor.

Abu Ali al-Harithi couldn't sleep or rest when he saw the American army rolling into Iraq. So he packed his bag and went to Syria and from there was smuggled into Iraq. His bravery was exemplary and he became a role model and encouragement for his brothers in the battlefield. He had interest in weapons and whenever the medium and heavy weapons of the brothers needed service, it was Abu Ali who would do the job.

Abu Ali was sent back to Yemen by the leadership of the mujahidin in Iraq to carry on operations in Yemen. He was arrested in Yemen and spent a few years in jail. He was firm with his guards and steadfast in his rejection of cooperation with investigators. He was very kind with his brothers and would stand up for them which led him to suffer greatly under the hands of his guards where he was severely beaten and tortured.

Abu Ali would wrestle with his brothers in jail and they say that up to his release he was unbeaten. Abu Hurairah al-Sana'ani – the military commander of al Qaeda in the Arabian Peninsula – said, "I heard of his wrestling skills and joked with the brothers and told them: 'He is just a walking barrel' and that 'if you just knew how to handle him, you would easily defeat him'." On hearing this Abu Ali thought that finally there would be someone who could defeat him. So he avoided wrestling with Abu Hurairah for a long time until one day

he took him out to the desert where no one could see and challenged the brother to a wrestling match. Abu Hurairah said, "Within less than 10 seconds, I was lying on the ground defeated."

Another story Abu Hurairah mentioned about Abu Ali is that he did not allow him to participate in any military operations because he was needed in his area. Abu Ali was very persistent in asking for permission to fight and was very upset whenever his requests were being turned down. One day he was sent to Marib and arrived there when a military convoy was attacking the house of brother Aaidh al-Shabwani. Because it was a sudden attack and was an emergency situation that did not demand permission for participation in the fight, Abu Ali took advantage of the situation and rushed into battle where he fought very hard and single handedly played an important role in the defeat of the convoy. Abu Hurairah said, "When he met me after battle, he was laughing and saying that even though you wouldn't have wanted it and it was against your wishes, I did join the battle and got a chance to fight."

The enemy's soldiers seek excuses to avoid fighting while the mujahidin are looking for excuses to join the fight.

Abu Ali had a very soft heart. Sometimes he would be talking to you about a situation where a brother suffered and went through difficulties and suddenly he would start crying. He was very merciful towards his brothers and his generosity was without bounds. When he would receive guests, you could feel how happy he would be and when his guest would leave you could feel his sorrow. Sometimes brothers would see tears rolling down his cheeks when they were leaving his house.

Abu Ali was actually so brave that there were occasions were his brothers would have to restrain him and hold him back against his will. He had no fear of the enemy and eagerly wanted to die in the path of Allah.

He got what he desired. While fighting in Abyan, his vehicle was struck by a missile from an American drone. Nothing remained from him except small pieces of flesh scattered around. That was the death Abu Ali waited for.

May Allah have mercy on you and raise your status in Paradise, Abu Ali!

AMMAR AL-WA'ILI: A FIRM WILL

Ibrahim

Ammar al-Wa'ili started out on the path of jihad very early on in his life. His father was a leader of the mujahidin in Yemen who was appointed by Shaykh Usama to open a training camp in the area of Saada. This was where the young boy spent his early years. He traveled to Afghanistan as a young boy and spent years fighting and training with his brothers.

Ammar grew up around weapons and was considered by his brothers to be the best in using and maintaining weapons. In the battlefield he was a lion. He had no fear of death. He would work the weapon he was entrusted with until you would feel that the hardened steel of the grenade launcher, mortar, or anti-aircraft machine gun was crying for help.

He was given the responsibility of weakening the enemy in the area surrounding Zinjibar as a preparation for the storming of the city. He would pound the enemy with mortars, shower them with machine gun fire, and slam them with RPGs, going out in four or five operations per day. Ammar was an army on his own. He singlehandedly broke apart the defenses of the government's army and prepared the city for attack. He was active, persistent, courageous and kept a very good temper under the worst of circumstances.

In the front line, Ammar was shot by a bullet that grazed his throat. The brothers asked him to rest until his injury healed, but he refused. He was losing his voice and his wound was becoming infected and it could be seen that it was getting worse. The brothers told him that he must rest and seek medical assistance but he refused. A few days later while firing artillery shells on an advancing army column coming out of Aden in the direction of Zinjibar, an American drone fired a missile at him killing him along with his companion Abu Jafar al-Adeni.

Ammar died young. But in the few years he lived, he has done what others would do in decades.

May Allah have mercy on Ammar and forgive him and join him with the martyrs.

FAWAZ AL-MA'RIBI: KNOW THIS MAN

Samir Khan

He was Hassan al-Aqili. Harsh against the *kuffâr* and apostates, humble with his brothers. The role model of toughness, robustness, fearlessness and bravery. A man who never looked back in the face of bullets and tank shells. A knight of the desert. A feared assassin. A one man army. A great risk taker. A marked sniper. An embodiment of Umar and Khalid, may Allah be pleased with them. Intelligent and swift off of his feet. A man with a gaze as dangerous as a lion's. A backbone for the mujahidin leadership. A man in preference of sacrifice over sitting. His determination was made of iron and steel. Words can't do justice to the man behind Fawaz al-Ma'ribi.

How can we forget his lines of poetry:

March forth in the path of Allah,
For the people of `aqîdah,
Raise the banner of tawĥîd,
In every valley.

He grew up in the harsh desert environment of Marib. After Amir Abu Basir, may Allah preserve him, and his brothers broke out of prison from Sana'a in 2006, Fawaz soon joined the caravan of jihad and quickly became a trustworthy transporter.

He wasn't just a transporter. He was a passionate fighter. He was known for traveling with heavy ammunition, even by himself. In no time, the apostate Yemeni army feared him, adding him to their honorable wanted list. Fawaz laughed at their wanted list like a lionhearted soldier. It meant nothing to him but evidence that he has come closer to Allah, *`Azza wa Jall*. The apostates attacked and destroyed his house, even though nobody was home. Little did they know that Fawaz lived in jihad, never in a house - even though he was married with three adorable children.

Around his brothers, he was like anyone else. He was normal, humorous, brilliant and kindhearted. Respect for him went as far as the mountains in height. He was constantly busy, moving across the entire country nearly every day, giving support to the religion of Allah. He never isolated himself from his brothers; he loved serving them, pleasing them, and conversing with them. He took great interest in them and by Allah, it showed. Those who barely knew him and got to meet him, fell in love with him. His presence was awe-inspiring.

He was a person who loved reciting the *kitâb* of Allah. He would also never go a day without praying two *raka`ât* in the morning. I still remember that day when I was traveling with him and asked him a question. I noticed he didn't respond and looked at him to see if he was paying attention. Instead, I found him in prayer. He was praying while driving! I was astonished and praised Allah that such men existed in the ranks of the mujahidin. Afterwards, upon finishing, he apologized to me for not answering; I stopped him and said that there was no need to apologize. This was one of those small deeds that he would do on a consistent bases; what an excellent example!

There were many times where we would play, joke and wrestle with each other. He was not just a friend but also like an older brother. He was a poet and loved to sing jihadi *anashîd*. Sometimes when sitting with the brothers, he would do a mock interview with me due to my background of being an American. He would ask me comical questions in a serious manner such as, "How do you laugh in English?" and "Why are so many American's as fat as whales?" He would make me laugh and laugh and he too would laugh. I then asked him, "Why do you ask me such peculiar questions Fawaz?" He said, "I swear by Allah, when you laugh, it brings me happiness. Allah is my witness that I love you for His sake." I almost wanted to cry. He was so sincere and loving to his brothers.

I remember one time when I sat in the backseat of a pickup truck while he was resting in the passenger side. I just looked at him for a long time and thought about the amount of *ajr* (reward) he was getting. I quickly became jealous and told my companion sitting next to me how I wished to have *ajr* similar to this man. It was because he was not only fighting the enemies of Allah constantly and transporting ordinary mujahidin to operations and safe houses, but he was also transporting the leaders of jihad, and the people who have remarkably important responsibilities. None of these important people would have ever been able to fulfill their duties for the jihad if it were not for Fawaz transporting them to their destinations. In other words, he was like a gear that kept the entire movement rolling and alive. And although we have many mujahidin that do work similar to his, an all-around person like Fawaz can never be replaced.

When it came to his driving skills, there was no match. No other mujahid driver came close to Fawaz. He was able to drive any vehicle at an exceptional speed with great balance in any environment and weather condition. His sharp eyes were an unbelievable blessing from Allah. Many of the mujahidin have attested to this. He was able to reach maximum speeds at night with the headlights turned off and be able to make turns without a problem, even though the person sitting next to him couldn't see a thing ahead of him. He was even able to do this when there was no moonlight, being absolute darkness.

When he would chill with the mujahidin, they would always challenge him to a foot race. It was because he was known to be one of the fastest, if not the fastest man in AQAP. In one of the races, I saw a brother who got quite a good head start on Fawaz. He's also known to be one of the fastest. Out of the blue, Fawaz flew passed him like an eagle. Everyone was in disbelief.

There was a time when I was thinking about what kind of image to use for the front cover of the fourth issue of the Inspire Magazine. I couldn't think of anything related to the main subject until I looked at Fawaz's face. He had

the eyes of a lion. The ferocious look in his eyes conveyed everything that the mujahidin were. And just to make sure that I saw the same thing as everyone else, I asked everyone around me if that's what they saw in his eyes. Everyone agreed. When I told him of the idea, he laughed and complied. He wanted to do whatever he could to help the cause of the *da`wah* and jihad. I was very grateful for that.

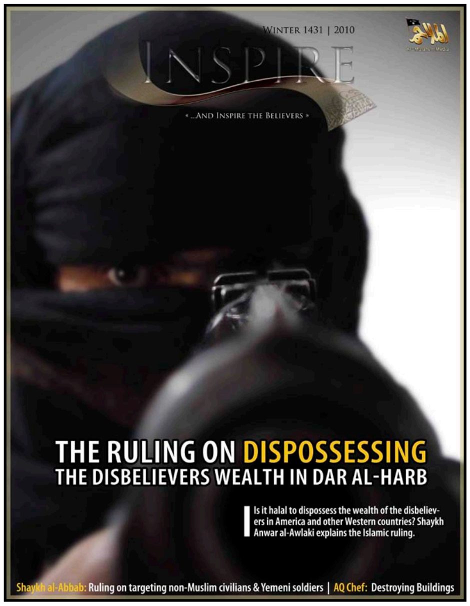
Allah blessed him with numerous military operations; and in the battle for Abyan, he was always at the forefront. Not only was he driving brothers to the frontline, but he himself took part in the most important operations that the mujahidin ever took part in. He was present in the battle of Ma'rib, the battle of Lawdar and the battle of Zinjibar just to name a few. One could write a book about the dozens of operations he took part in within these battles.

A brother once told me that he had awoken to the sound of tank shells. He rushed out immediately with other brothers and jumped into a vehicle. They drove until they successfully communicated with the mujahidin by radio. They drove to them and when he exited the vehicle, he saw the walking *shahîd*, Fawaz al-Ma'ribi. He walked towards him in excitement, hugged and kissed him. He noticed his hand was bleeding and wrapped up; Fawaz was injured in battle but it didn't bother him in the slightest. He said, "Follow me. Look at what we got!" He grabbed his hand and they rushed to

None of these important people would have ever been able to fulfill their duties for the jihad if it were not for Fawaz transporting them to their destinations. In other words, he was like a gear that kept the entire movement rolling and alive.

the edge of a large sand dune. There he saw a brand new armored vehicle that was heavily armed; it was now with the brothers. He was always in high spirits about the successes of the mujahidin and the *ghanîmah* that Allah blesses them with. He was the Amir of this operation and it was a successful one. The brother told me, "It was a pleasure to stand next to such a man who took me as his close friend."

There was a time when he drove in the desert of Marib and came across a tribal checkpoint. It's rare to see these. He was cautious and patient. He asked the men there what it was all about. They said there were some tribal problems. They asked him who he was. Without any hesitation, this brave



The image of Fawaz taken for the fourth issue of Inspire for Shaykh Anwar's *fatwa*.

mujahid who feared none told them his real name. They all looked at him with big eyes. They couldn't believe that one of the most wanted men in Yemen was right in front of them, openly revealing his identity, showing no fear.

(From top to bottom) The mujahidin grab an armored vehicle belonging to the apostates after a clash. Fawaz is the third one from the right on the bottom wearing the black scarf. Abu Hashim al-Sana'ni is the second one to left without a scarf. Afterwards, Fawaz shows the cameraman inside the vehicle. Below that shows Fawaz at an operation where he snipes out an apostate manning a checkpoint using just a kalashnikov. Finally, Fawaz is shown after shooting a bird's head off with a rifle; a testimony to the sharp eyes of this lion.

It turned out that this entire tribe loved him and highly respected him because of the reputation he earned throughout Yemen as being rough and brave for the sake of Allah. They invited him for lunch and he accepted, even though they were total strangers to him. There they expressed to him how much they admired him and the brothers of al Qaeda in the Arabian Peninsula. He thanked them, gave them *da`wah* to jihad and returned to his vehicle to get back to his jihadi work.

While in Zinjibar, the American's targeted him with their drone strike as he was driving. Their missile damaged the vehicle, leaving Fawaz and his brothers injured. They were taken to a safe house, fixed up and within hours they rushed out with their weapons to help strengthen Allah's religion.

The story of his martyrdom was nothing short of incredible. If I could, I'd relate it to the entire world so that they can testify to the truth of *Lâ ilâha illallâh*.

He and six other brothers were about to do an operation on a large checkpoint near Aden. He was the Amir. Before the operation, Fawaz slept. Upon awaking he said, "I swear by Allah my beloved brothers! I just witnessed a dream of *jannah*!" All of the brothers around him were surprised. He then looked at his brothers strangely, as if he needed glasses. He then said, "I am going to be martyred," as if coming to the realization that death was looming. All of the brothers looked at each other. They couldn't lose such an important person! He was so great in their eyes and hearts. "It'll be okay," said one of the brothers.

The operation began. The mujahidin ravaged the checkpoint in no time, killing everyone except one soldier. He ran somewhere and hid himself. He was a sniper. As Fawaz went to look for him as a lion looks for its prey, the sniper shot him in the neck. The bullet entered from the side of his neck and came out the back. He let out a laugh and collapsed to the earth. The brothers quickly rushed to the apostate. Then one of them took out a knife and severed his head.

Never in the history of the jihad in Yemen has anyone had so much respect that his brothers would - in revenge for him - sever the head of the enemy, especially in such an immediate fashion. In fact this is the second time in the history of the modern jihad in the Arabian Peninsula where the enemy was beheaded in revenge for killing a brother; the first instance was in revenge for Shaykh Yusuf bin Saleh al-'Uyayri, may Allah have mercy upon him.

So look my dear brothers! This is how much the mujahidin loved Fawaz; the enemy of Allah that killed him deserved punishment in this world and we ask Allah that he receives a greater one in the next.

The brothers then quickly rushed to Fawaz's lifeless body and saw him smiling. They fell to the ground weeping, kissing his forehead. They thanked Allah for blessing the mujahidin with such a heavy-duty pillar. Thirty apostates were eliminated in this operation and large sums of money and *ghanîmah* were seized by the brothers.

Men soar to great levels in Allah's eyes for their qualities of action as opposed to inaction. So why do you continue to rush to your homes and not to the palaces of Paradise?

" So why do you continue to rush to your homes and not to the palaces of Paradise?

ALI SALEH: AN INFLUENCE TO OUR HEARTS

Abu Khalid

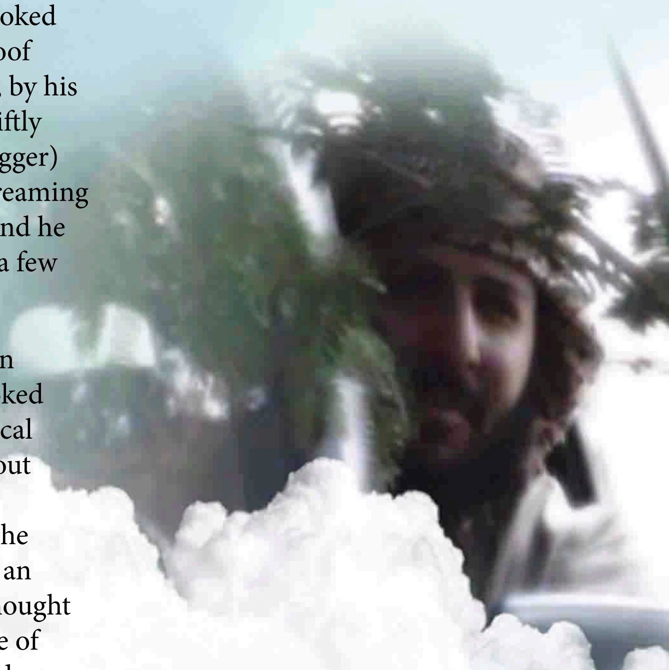
How often is it when one feels down he goes up because of one man? When you think your day is bad, his smile brightens your universe? When you have nothing to say, he will make you laugh till tears of enjoyment flow? How many companions exist as such in this temporary world? He was the brother that filled the gap of silence with happiness. Turned a frowning face into a gleaming light. Didn't allow sadness to be his companion. He was the influence to our hearts, Ali Saleh Farhan, may Allah have mercy upon him.

From the tribe of al-Jalal, Ali grew up to become one of the major helping hands to the people of paradise. He was looked up to and highly trustworthy. He was hard working, respected, a *dâ`î* to *at-Tâ'ifah al-Mansûrah* (The Victorious Group) and greatly loved by all those around him.

His unique quality was to constantly make his brother's smile and laugh. If a problem broke out, Ali Saleh would always find something intensely amusing to say to soothe the hearts. There was nothing that he hated more than feelings of tension. Even in the most exceptional of situations, one would find him say or do something that would make everyone laugh.

One time we were a large group at one of the *ansâr's* house. It was just after `*Isha* prayers. We were all sitting in one room, doing our own thing when all of a sudden we felt an explosion that rocked the house like an earthquake. Everyone looked up in panic, thinking that the roof would collapse. Simultaneously, by his Bedouin natural reflexes, he swiftly took out his *jambia* (Yemeni dagger) and raised it above his head, screaming out his own name: "Abu Ali!" And he just paused in that position for a few seconds.

Suddenly everyone – who was in complete terror and panic – looked at him and then fell into hysterical laughter. All of us then rushed out of the house to hide at a nearby base. We came to find out that the American's bombed a car using an unmanned drone. What they thought was that they were targeting one of the mujahidin but instead ended up killing the son of the Shaykh of the al-Jalal tribe. Afterwards when the



He was the brother that filled the gap of silence with happiness. Turned a frowning face into a gleaming light.

Amir made the call to return, I went in the car that Ali Saleh was driving. While transporting us, I found him singing *nashîd's* at the top of his lungs and cracking jokes with the brothers. We joked with him that he was going to fight the American missile with his *jambia*.

So even in the most difficult and extraordinary of times, one would find a smile on his face. That's because he never feared death and was always ready to greet it with a smile.

His light side was full of gleam and bliss. People wouldn't get bored around him. One time he tried showing off his poor English with the American brother, Samir Khan, while sitting with him. He grabbed a bottle that read 'KETCHUP'. So he pointed at it, tried to spell it out before reading aloud, "SHUTUP." Samir fell in hysterical laughter all the while Ali Saleh was happy to see his brother laugh.

With the enemies of Allah, he was known to be from the harshest and bravest. In military operations, he was always playing a major part.

There was a time when the brothers attacked the apostates and took large sums of *ghanîmah* from them. As they were speeding in the desert, the apostates chased them with a military helicopter. They fired missiles and opened fire on the brothers from a very close distance. Ali Saleh grabbed a PK and unloaded on them. Soon thereafter, the rest of the mujahidin followed by shooting at the helicopter with their light weapons. The helicopter returned to base. The brothers later found out that they killed one and injured one in the helicopter. None of the brothers were injured despite the severity of the attack from the helicopter.

In the last moments of his life, Ali Saleh was hit in the chest by a sniper's bullet while fighting in Abyan. He fell to the ground, repeating *Lâ ilâha illallâh*. The brothers rushed to his body and took him away. In the car, he kept repeating the *kalimah shahâda'* while a Shaykh was overlooking him. Then out of the blue, he said to everyone, "I swear by Allah my brothers! *Jannah* is *ĥaqq*!"

Then he laughed and left this world.

Those around him made *takbîr* repeatedly, wept and kissed his forehead.

When his body was returned to Marib two days later, his brother heard the news. He was in complete shock. When he came to see Ali Saleh's beautiful smile and fresh blood, he became happy and said to those around him, "When I heard the news, I was full of sadness. But as I see his face now, I am extremely happy for him."

Ali had a heart attached to the condition of his brothers. He filled the air with serenity and joy. He left this temporary *dunyâ* not only fighting the enemies of Allah, but also touching the hearts of the *awliyâ'* (helpers) of Allah. Ali Saleh, may Allah have mercy upon him, was a presence that influenced the hearts of those around him, even in his death.

ABU HATIM: SINCERITY OF A HERO

Abu al-Qa'qa

The fragrance of *jannah* overwhelmed my thoughts when I met him for the first time. Indeed, now the breezes of the gardens are in his favor, peacefully brushing against his free wings.

A man dedicated to the religion of Allah; pious, devout, optimistic, a lover of the *kitâb* of Allah, and intimately involved in asking Allah for *shahâda*.

He was Abu Hatim (Sami al-Dali) from Hebrah, Sana'a. He attended a college in Sana'a to study and within the first few days, he left it. His face full of *îmân* said to me, "How do I answer Allah regarding sitting with women!" His parents wanted him to fulfill the education curriculum, but Allah chose for him to fulfill his trust of *Lâ ilâha illallâh*. The people of *dunyâ* said to him, 'You have your whole life ahead of you! Why throw it away?!' He left them honorably, walking out in silence, placing his trust in his Lord.

No sooner than that, he started searching for a way to make a living for himself. Simultaneously, he wanted to join the caravan of jihad after hearing about the successes of the mujahidin lions in Somalia, Iraq and Afghanistan. He searched to find the way, and Allah opened it for him and his friends. He left Sana'a to become a brick in the wall of the army of Aden-Abyan. He became one of the early knights that answered the call of jihad from Shaykh Abu Basir, may Allah preserve him, at a youthful age of eighteen.

After some time, he went through the jihadi training camps; a place where men's faith are molded into iron and steel. He was immediately recognized for his intelligence, and quick learning skills. He was then selected to take part in his first operation against the *murtadîn*.

He arrived along with his brothers at the place of ambush at night. They set themselves up and pointed their weapons at the road. They remembered Allah and waited patiently. After a long time passed, they realized that the enemy changed his route. The brothers returned back to base. When Abu Hatim told me this event, we laughed together. It was the *qadr* of Allah that he didn't see fighting. But because of his sharp skills and intelligence, I was sure that he was going to see fighting in the near future.

Abu Hatim and the mujahidin attack an apostate army base as seen left. Pictured right is Abu Hatim after completing a successful operation in Abyan against a checkpoint manned by the apostate Yemeni army. They killed all the soldiers and left the checkpoint aflame.

I remember what the first days were like when I met him. I was brand new. I was taken into a large tent and met approximately ten brothers. They were all happy, smiling and laughing. Abu Hatim was amongst them. For some reason, I noticed him more than I noticed anyone else. He appeared young, quiet and shy, but when called upon, he had the voice of a confident commander.

When the Amir of the camp assigned me to him, I was very pleased. When Hatim trained me, I realized he was an excellent and thorough coach. He was my first close friend in jihad. Whenever I would meet him, I noticed that neither of us could hold back a big smile. Allah is my witness that I love him for His sake. We spent a lot of time discussing about life in *jannah*, events in and around Yemen, and the Muslims in the West. We shared a small tent in the mountains when it was the time to sleep. Often he would lay there and stare into the stars and repeat to me when raising his arms to the skies, "Oh Qa'qa! *Jannah*! *Jannah*!" He would say it as if he was in great pain; as if he was in need of something so great that his life depended on it. I would even sometimes notice tears flowing from his eyes as he stared up.

Throughout the training camp, he was a helping hand. Shaykh Abu Basir would work with him closely on small projects and depend on him. Abu Hatim was a hardworking, trustworthy brother. In his spare time, he would either give company to his brothers or tend to his soul with the recitation of Qur'an. He enjoyed laughing with the people of *jannah* in this world; may Allah make him laugh with them in the next.

After the American bombing campaign in Yemen, I went with him to Abyan. We stayed at a house along with many other mujahidin. I would spend time with him in the kitchen as he was a good cook, as well as enjoy conversations with him on the rooftop. We became very close and desired to be martyred together. We even spoke of doing operations in the city.

I once had a dream where we were walking around a large beautiful house that belonged to me. We were very happy with it and as we entered, the dream ended. I later found the interpretation to be that we were planning on doing something together, but it didn't go through. It turned out that our skills required us to be in totally separate fields. This would eventually require us to split.

I was called upon with Hatim to travel a far distance. We thus left immediately and experienced a journey of hardship and patience. In each of those instances, I found Hatim patient, praising Allah and laughing off the difficulty, as if he was brushing off dust from his shoulders.

Before we had split, he said to me, "*In Shâ' Allâh*, I will see you in *Jannah*!" I couldn't believe it. We were going our separate ways for the sake of Islam. My closest companion was leaving me. I hugged him with tears in my eyes because I had a feeling it was my last meeting with him. It turned out to be just that.

"Often he would lay there and stare into the stars and repeat to me when raising his arms to the skies, "Oh Qa'qa! *Jannah*! *Jannah*!" He would say it as if he was in great pain; as if he was in need of something so great that his life depended on it."

Before he would set out in any operation, he would raise his hands to the heavens and beg Allah for *shahada*', crying endlessly.

Nearly a year later, I saw him appearing on one of our video productions entitled, "*Rad al-`Udwân*" (Repulsion of Aggression). I was exhilarated to see my closest companion defending Islam in the land of *îmân* and *ĥikmah*. In the footages that were not shown to the public, the camera captured Hatim as camera-shy. When the brother with the camera would come one way, Hatim would look the other. If he was sitting and the cameraman came by, he would cover his face and look down. This is exactly how I knew him to be. He was sincere and didn't care about gaining name or fame - even if it's with a good intention. He only wanted *shahâda*' and to meet Allah with the smell of musk. I wanted to say to him through the screen, "Hatim, I ask Allah that He accepts you into *al-Firdaws al-`Alâ*, because you deserve it."

He treaded mountains, walked across hot deserts, and crossed lakes, all for the sake of strengthening *tawĥîd* in the land. He was never interested in gaining anything from this world; he was distinctly focused on paradise.

The greatest thing I've learned from just examining Hatim is the importance of one's *nîyyah* (intention). Everything you do is multiplied by zero if the *nîyyah* is not sincerely for Allah. Imam al-Soosi said: "Sincerity is to lose the vision of sincerity in oneself." Your intention can take you to stations that actions cannot. Hatim was a man that tried to kill the evil intention since it can be crushed in one way, but sprout out in another with a different color. The fight to fixate your *nîyyah* is a lifelong struggle. Glad tidings to the one who dies *shahîd* in its purest form!

Hatim was always involved in the forefront against the apostates. He desired doing a martyrdom operation against the apostates and was granted it. In Hudaydah, he blew himself up killing four apostates, thus ending a life in obedience to Allah, the Exalted.

He will be remembered for the sincerity in his *du`â*. Before he would set out in any operation, he would raise his hands to the heavens and beg Allah for *shahâda*', crying endlessly.

ABU HASHIM: PEACE FOR THE CONTENTED

Abu Yasir

Abu Hashim al-Sana'ani. A man of *akhlâq* who was from the household of the Prophet ﷺ. Humorous with his companions on the path of jihad. A memorizer of the *Kitâb* of Allah, a *dâ`î* to the religion of *ĥaqq*; kind-hearted to the believers, and strong against the allies of Shaytan. When I met him for the first time, his face was full of smiles and laughter. He loved accompanying his brothers, making them laugh. He was always interested in finding out more regarding the new brothers that would join the mujahidin. He took interest in their lives. He was either found busy with his brothers or making *dhikr*.

On '*Eid*, he led the brothers in happiness, telling them one funny story after another and treating them to beautiful *anâshîd* that he prepared. He was always found entertaining his brothers the most.

When he joined al Qaeda, he desired from the start a martyrdom operation against the *Houthî* Shi'a, may Allah curse them for cursing the Prophet's ﷺ favorite companions. When he saw that two other brothers between him were selected for the martyrdom operations, he was distressed. That night, we found him weeping and asking Allah for martyrdom.

His *nashîd*'s against the *Houthiyîn* were featured in our video production entitled, "You are granted victory O *Ahl as-Sunnah*!" His lines went as thus:

I prepared myself stating that I want to,
depart to Allah and avenge for His rights

Taking revenge for my religion from the,
Houthî who sold their religion for the dollar

When in Sana'a, he took part in various operations with the brothers. He was an active fighter and quickly became an expert in light and heavy weaponry. When he was posted in Saada, he trained the brothers in weapons.

He would spend a lot of his spare time reading the Qur'an during the day and night. As for his other hobbies, he loved exercising, writing and recording *jihadi anâshîd*, wrestling and playing light pranks on his brothers. The brothers loved his presence immensely.

When he was posted to Abyan, he was a ferocious fighter. He took part in many operations and killed many apostates.

The night Fawaz al-Ma'ribi was killed, Abu Hashim saw a dream of Fawaz telling him that he will be after him in three days. Three days later, Abu Hashim was assigned to fight alongside the brothers in a major operation against a military base. There, he was killed and joined the caravan of martyrs. Abu Hashim left a good impression on the brothers in this world and we ask Allah to accept him amongst the highest in *al-Firdaws al-`Alâ*.

A SPECIAL THANKS TO
TEHRIK-E-TALIBAN PAKISTAN
FOR TAKING REVENGE ON BEHALF OF SHAYKH USAMA BIN LADIN

WHY DID I CHOOSE AL QAEDA?

SHAYKH ABU MUS'AB AL-AWLAKI

TODAY'S REASONS

- The religion of Ibrahim declares disassociation from the disbelievers
- Because they take into consideration the legitimate and universal ways in accomplishing victory

6- The religion of Ibrahim declares disassociation from the disbelievers:

Al Qaeda is amongst the strongest Islamic groups in relation with declaring its *barâ'ah* (disassociation) from the *kuffâr*, whether it is an original *kâfir* or an apostate *kâfir*. And how astonishing it is when someone proclaims that man-made laws are *kufr* as well as quoting the *ijmâ`* (consensus) of *ahl as-sunnah* which states that these laws are *kufr*, and in spite of this he does not make *barâ'ah* from its people regardless of the fact that these man-made laws are clearly found in the constitutions of these regimes to the extent of their availability by its page number? Hence, how do you reject *kufr* but do not reject its people? Perhaps, you claim that the *ĥujjah* (evidences) have not been established against them. So are establishing the evidences found in the apparent or hidden cases? Shaykh Muhammad ibn Abdul Wahhab, may Allah have mercy upon him, said: "And this is what he said about the hidden cases." And what is the meaning of establishing the evidences? Listen to the words of Shaykh al-Islam in the establishment of evidences; he said, may Allah have mercy upon him, in *al-Rad `alâ al-Muntaqîyin* (p. 99): "The evidence from Allah by which His messengers established is when the capability of obtaining that knowledge was found (i.e., knowledge of the messengers); it is not from the conditions of establishing the evidence of Allah, the Exalted, that the *Mudawi`în* (i.e., invitees to Islam) are aware of, rather it is their capability. Accordingly, when the *kuffâr* turned away from listening to the Qur'an and from reflecting upon it, that action wasn't preventing the establishment of Allah's evidence against them. Also their turning away from listening to what has been conveyed of the prophets or not reading their history and what has been passed on about them, doesn't prevent the establishment of Allah's evidence against them because the capability is indisputable."

After knowing that, look at the first article of the Kuwaiti law in its civil legislation: "If a legislative article is not found – in their law – then a judge will pass a judgment in accordance with the `*urf* (custom). And if an `*urf* is not found, the judge will strenuously attempt to make a decision while seeking direction from the rulings of Islamic jurisprudence. Nevertheless, the decision is to be in conformity with the reality of the country and its interests." Look to the book, "*Kashf an-Niqâb `an sharî`ah al-Ghâb.*" Thus after all of that, will you hesitate in making *takfîr* on those who legislate and rule by these laws?

The *millah* of Ibrahim declares `*adâwah* (enmity) and *baghdâ'a* (hatred) towards the disbelievers, and al Qaeda is exceptionally hostile towards the Jews, Christians and the *munâfiqîn* as opposed to those who consider them as disbelievers but conceal their `*aqîdah* on the pretext of their weakness. So it would be said to them: Why do you conceal the renunciation of the *tawâghît* using this evidence when you are in a stage that is stronger than the Makkan stage in which the Prophet ﷺ called out with his *da`wah* publicly? It is either that you could not bear the tribulation – and that is a weakness – or that you are from those who claim that there are *maşâliĥ* (benefits to consider) and *mafâsid* (harms to avoid). If this is the case, then there is no benefit in such *maşâliĥ* and *mafâsid* that are contradictory to the *millah* of Ibrahim, which he adopted, peace be upon him. Unavoidably, there has to be a separation between two matters:

a) The thing that has to be called out publicly by all means even if we were in a stage of weakness[1]: it is to declare openly the essence of *da`wah* which is to testify to the oneness of Allah and to reject what is worshiped other than Allah such as man-made laws,

1 Any weakness that is stronger than the stage of the three years of secrecy in Makkah.

democracy, taking the *kuffâr* as allies, protecting *shirk* and making *barâ'ah* to its people.

b) The thing which has to be dealt with in secret are the meetings and gatherings and what necessitates the demands of secrecy, preparation and individuals and other issues where the situation is similar. Al Qaeda follows the *millah* of Ibrahim in declaring its *barâ'ah* from the *tawâghît*, and it conceals its work in secrecy which the situation requires; and who is happier with the religion of Ibrahim: is it al Qaeda or the ones who knew the *kufr* of the *tawâghît* yet reconciled with them? What is apparent between the people is that they say: "They (*tawâghît*) did not commit *kufr* and are still upon Islam." And when they are with those who are closest to them they say: "These rulers did not show Islam nor concealed *kufr*," meaning they are openly *kuffâr* instead of *munâfiqîn*!

Is the *millah* of Ibrahim the attacking of Shaykh Usama bin Ladin or is it the declaration of disavowal from the disbelievers?

Al Qaeda has stated to the *kâfirîn* whether they are original *kuffâr* or *murtadîn* that ﴾**We have rejected you**﴿ [60: 4] whereas many other Islamic groups showed respect to the *murtadîn* or left that in the name of *maşâliĥ* and *mafâsid*. Some of them don't even see that these *murtadîn* are in fact apostates; rather they see them as our rulers that have to be obeyed even with the acknowledgement of their alliance with the *mushrikîn* which is the most intense form throughout Islamic history. In spite of that, there are some Islamic groups who believe that there are various rulers in a number of regions that rule by the shari`ah. Does ruling by shari`ah include allying with the Jews and Christians? Does it include enforcing the *ĥadd* (capital punishment) on the weak while excluding the strong? And harboring man-made laws and fighting the mujahidin and attempting to eliminate any wave that signifies jihad? Or is the issue about concealing the truth away from the eyes of the people? If so, then there is neither power nor might except with Allah.

Al Qaeda declared war against the Jews and Christians and their *murtadîn* agents and made its plan clear to restore the Islamic caliphate which extends from China in the East to Andalusia in the West; indeed beyond that according to capability until the land of the *kuffâr* are conquered. So whoever declares such is more deserving to be from the *millah* of Ibrahim than the representative of *Ikhwân al-Muslimîn* in Egypt when he stated to Obama – during his visit to Egypt – that the *Ikhwân al-Muslimîn* will consider the American interests if they are to rule.

There is no apparent enmity like the enmity of al Qaeda towards the *kâfirîn*. Perhaps one might ask: from among the Muslims, are there those who display their enmity other than al Qaeda? We say: yes, but does this manifestation of `*adâwah* and *barâah* from them reach to the levels of `*adâwah* and *barâ'ah* of al Qaeda? The answer is no, and the American enemy testifies that the harshest of those who act hostilely towards them from among the Muslims is al Qaeda. Obama proclaimed that publicly in his last speech to the Muslims in Egypt. What's more is that from all the groups of the Muslims, the *murtadîn* rulers are particularly hostile and fearful of al Qaeda, and the truth is testified by the enemy.

The *millah* of our father Ibrahim, peace be upon him, is to always demonstrate `*adâwah* and *baghdâ'a* towards the *kâfirîn* until they believe in Allah alone. If we look into the *manhaj* of *Ikhwân al-Muslimîn* when they rose to restore the caliphate, we see that in their program the adoption of jihad was clear and then was abandoned gradually. Additionally if we look into the *manhaj* of those who are called *al-Surûrîyyah*, they are from *ahl as-sunnah* who have studied these issues thus before a period of time. The phenomenon of jihad was clear as were the rulings of the *tawâghît* (to them).

Then after the events of September 11th, the views of some of them changed. On the other hand, since al Qaeda began – even up until today, it says to the *kuffâr*: ﴾**We have rejected you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone**﴿ [60: 4]. We ask Allah to keep us firm on that, and whoever turns away from the path of jihad, Allah says: ﴾**If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent**﴿ [9: 39].

Therefore, know O Muslim: that bringing about the *millah* of Ibrahim in this age is not achieved except with paying the highest costs, and settling the soul to bear harm – and whoever is not confronted with harm, he will not clinch the *millah* of Ibrahim.

And know that there are some who deny this matter and would conceal the declaration of the *millah* of Ibrahim with the argument that they lack the ability to change. We say to them that there are two matters:

a) Ability to declare.

b) Ability to change (the situation).

If we are able to make the declaration, it becomes obligatory to declare it and we should not connect this issue with our ability to change because this is a form of `*ibâdah* (worship) that is independent from the other as it is clear

from the *millah* of Ibrahim and also from the guidance that Muhammad ﷺ was sent with who declared *barâ'ah* and rejection towards the *kâfirîn* as well as their worship despite his inability to change (the situation) and stated that the ability to change will not come except after that declaration.

Declaration itself has a cost which by all means is paid by those who follow the example of the *millah* of Ibrahim. The case of Sumaya, may Allah be pleased with her, and her husband Yasir and others from among the companions is not far from mentioning.

7- Because they take into consideration the legitimate and universal ways in accomplishing victory:

Indeed achieving victory through driving out the colonizer and apostates and restoring the rule of Allah on earth, and fulfilling the purpose which Allah sent the Qur'an with, as He says: ﴿**Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people**﴾ [4: 105], to achieve all of that, there has to be taking into consideration the *sunnan al-shar`îyyah* (legitimate ways) and *sunnan al-kûnîyyah* (universal ways), just as it is essential to have a *ĥujjah* with a declaration, and a sword with a spear.

As to their following of the *sunnan al-shar`îyyah*: their jihad was established based on the legitimate knowledge in view of its lawfulness, its magnitude and its stimulation in people's hearts. Consequently, they abided by Allah's commands through hastening to jihad at a time when the callers of despair and transgressors have increased. The Almighty Allah says: ﴿**O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little**﴾ [9: 38].

That is why we see that judges and authorized jurists go out for jihad; and you must know that whoever takes the method of jihad as a way by action, he will have knowledge about its rules that are not with a lot of people of knowledge from among those who have not been honored with this path of jihad. I have heard Shaykh Ibn 'Uthayameen, may Allah have mercy on him, mentioning his benefits from Shaykh Usama in some of the scholarly issues in the path of jihad despite the difference between their knowledge in general. I was told by some of the people of knowledge that after Shaykh Usama followed the method of the mujahidin, Allah had opened the door of knowledge and scholarship for him with relation to the rules of jihad; issues that he did not know of even if he had experienced them beforehand.

Therefore, they – by the grace of Allah – are disciplined by the rules of jihad, whether in times of war or peace or when it comes to spoils and safety. Error might occur and it had occurred as we mentioned by some of the *Şaĥâba*.

As to their consideration of *sunnan al-kûnîyyah*: it is that the rise of the nations and their establishment does not take place except by force and by way of pushing others even to the extent that democratic states were established after wars that nearly destroyed everything.

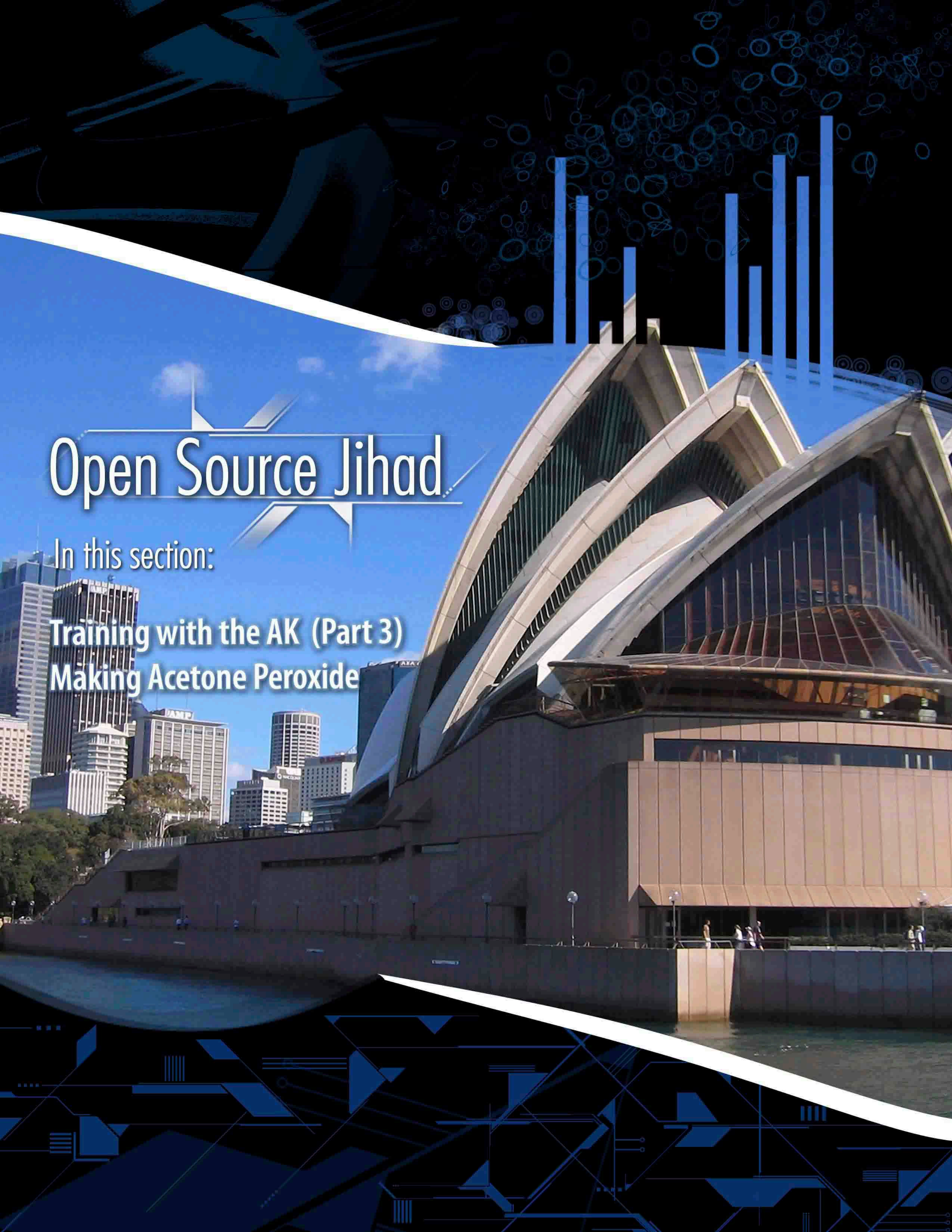
Know that this *sunnan al-kûnîyyah*, which uses force, did not vanish as even the Messenger of Allah ﷺ adopted it; so he established his Islamic state in Madinah along with the armed ones from amongst the *muhâjirîn* and *anşâr*.

As for the method of non-violent groups that keep away from gathering the armed *anşâr*, they use the evidence that it will incite the tyrannical regimes against them which will then jeopardize their earned means to establish their *da`wah* – as they claim! They also avoid *hijrah* to a land or territory or even a mountain where the *anşâr* are and where training for jihad is provided and ensured; they avoid this so that they aren't accused of attempting to destroy the state of the *tawâghît*! And under the excuse that they don't want to empty the dwellings from those who make *da`wah* – as they claim – that by doing so they contradict the *sunnan al-shar`îyyah* that was in the Makkan stage which was also *sunnan al-kûnîyyah*. Look to the book *Idârah al-Tawaĥush*, p. 98.

So know, may Allah protect you, that whoever wants victory, if he's limited only to the side of gaining knowledge and *tarbîyah* (soul training), he will not attain it because he contradicted the way of force and repulsion which is *sunnan al-shar`îyyah* as well as being *sunnan al-kûnîyyah*.

Also, those who want to establish the Islamic state through the voting booths will not accomplish victory and the reality is a clear evidence for that because that action contradicts the universal way, so be aware.

So why do we leave the prophetic method that is provided for us which is jihad? Perhaps one will say: "We leave it because we are weak." We say: weakness is not a justification to leave the prophetic cure, rather it is necessary to search for the means to strengthen it because it is our tool to prevail; there is no victory in taking other paths. So whoever wants to judge by the *Kitâb* and Sunnah of His Prophet ﷺ as the only sovereign sources of authority, he has to inescapably follow these two instructions: *ĥujjah* and *tibyân* (exposition) along with the sword and spear; the Qur'an that guides and a sword that supports. The Almighty Allah says: ﴿**But sufficient is your Lord as a guide and a helper**﴾ [25: 31]. Hence, if we are limited only to the side of gaining knowledge and *tarbîyah*, then we would not be able to establish the shari`ah because we would have contradicted the *sunnan al-kûnîyyah* that is also a *sunnan al-shar`îyyah* which is to take up force. However, if we follow the path of jihad without a *ĥujjah* and *tibyân*, as a result we will be misled into using force in the wrong place. Thus it is essential to pursue the two matters. ▯



Open Source Jihad

In this section:

Training with the AK (Part 3)
Making Acetone Peroxide

Open Source Jihad

o•pen |ˈōpən| source |sôrs| ji•had |jiˈhäd|

A resource manual for those who loathe the tyrants; includes bomb making techniques, security measures, guerrilla tactics, weapons training and all other jihād related activities.

● informal A disaster for the repressive imperialistic nations: *The open source jihād is America's worst nightmare.*

● It allows Muslims to train at home instead of risking a dangerous travel abroad: *Look no further, the open source jihād is now at hands reach.*

TRAINING with the AK

abu saleh

OSJ GUN SCHOOL

Okay, I promise this will be the last one! Today I will be showing you all of the important shooting stances that the mujahidin adopt.

A lot of this is all about imitating what you see in the images. The steps will be explained.

1. Standing

a. Point your gun at the target by resting the butt stock of the rifle on your right shoulder (if you're a righty of course)
b. Lean your back forward slightly.
c. Your feet should form a somewhat L-formation but a 45 degree angle. The back foot is sticking out while the front is pointing at the target
d. Bend the knees slightly

2. One knee

a. Get on one knee
b. Keep back straight

3. Kneeling

a. Sit back and bring the knee forward. Rest either on the ankle or toes

4. Sitting

a. Sit down
b. Rest non-trigger arm on your thigh for maximum accuracy

Make sure the butt stock is raised appropriately against the shoulder

5. Stomach lie

a. Lay flat on your stomach
b. Either cross your right leg over the left (if you're a righty) OR have both feet lie flat on the inner soles with the toes pointing outward

Crossing one leg over the other provides greater stability

6. Side shot

a. Slide the non-trigger arm across the ground
b. Cross the right leg over the left
c. To switch to other side, return to stomach lie position and then turn to the other side, crossing the left leg over the right

7. Back lie

a. You get to this position after passing through the sitting position
b. Lie on back and keep knees raised, but not too high. Legs should be far apart
c. Keep rifle sideways
d. Aim through the middle

This position is ideal when you need to lay low

Rifle is kept sideways for best accuracy down the side of gun

TRAINING with the AK

As a final piece of advice when shooting, always have your cheek placed against the butt stock. Don't let the sound of gunfire scare you into believing that you'll injure your face. Remember that accuracy matters.

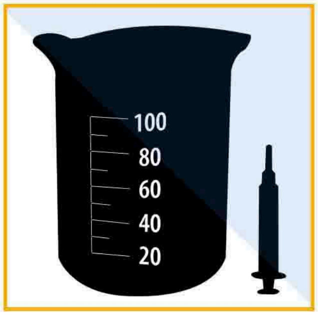
So we've reached the conclusion of our training with the AK series. I hope this series benefited you and will help you better in fighting the enemies of Allah.

Next up: the handgun.

OSJ GUN SCHOOL

Making
Acetone Peroxide

Dr. Khateer



Making Acetone Peroxide

Why Acetone Peroxide?

Acetone Peroxide (AP) is a very popular explosive because it is easy to manufacture and its ingredients are widely available. To make Acetone Peroxide you need H_2O_2, acetone, and sulfuric acid or hydrochloric acid.

What are its advantages?

- Easy to make
- Ingredients widely available

What are its disadvantages?

- Acetone peroxide volatilizes if left at room temperature. Therefore it should be used within a few days of manufacture.
- It's sensitive: AP is sensitive to friction, heat, flame, and impact. Caution should be used when dealing with acetone peroxide.
- Should not be used as a main charge unless there is no other material available.

What are its characteristics?

- White crystals
- Insoluble in water but soluble in acetone.
- Can be detonated by a flame or a drop of sulfuric acid
- Detonation velocity is 3700 - 5200 m/s
- Primary explosive (primary explosives are used for detonating main charges)
- Should be made in small amounts due to its sensitivity.

Ingredients

- H_2O_2 (hydrogen peroxide)
- acetone
- sulfuric acid or hydrochloric acid

Important

The sensitivity of AP is such that making large quantities of it is very risky.

Remember

If your AP is ready, it should be used within days since delayal can lead to poor results.

Palestinian *Istishâdiyîn*
Many of the martyrdom bombers in Palestine use acetone peroxide not as the primer but as the main charge for the explosion.

A Little Science

Hydroponics is the process of growing plants in sand or liquid and adding the nutrients but without using soil.

H_2O_2	Volume
3%	10
6%	20
12%	40

Table 1.0

HINT

Acetone is also widely available in hardware stores. In the US for example, it could be found at places such as Home Depot, Sears and Wal-Mart. Acetone is also available at paint shops since it is an important ingredient in many paints.

Where do you find the ingredients?

a. For Hydrogen Peroxide:

Hydrogen peroxide (H_2O_2) has many uses. It is sold over the counter in pharmacies and drug stores as an antiseptic for wounds. This is usually 3% concentration and sometimes comes in 6%. H_2O_2 is also used as a bleach for hair and is thus found in every hair salon and beauty shop. For hair bleach, it comes in any of the following concentrations: 6%, 12% and 18%. H_2O_2 is available in higher concentrations but is more difficult to get. Pure H_2O_2 is very volatile and is explosive. In the pure form it is used as rocket fuel. In concentrations higher than 70%, H_2O_2 may be mixed with organic fuel such as flour or black seed to make an explosive main charge.

Sometimes the concentration percentage would not be listed on the bottle. Instead it would be as volumes. This should not be confused with percentage. So for example if it says that the hydrogen peroxide is 10 volume that doesn't mean it is 10% concentration. The volume refers to the amount of oxygen released from the H_2O_2. For example 1ml of a 3% H_2O_2 concentration would release 10ml of oxygen and thus would be a 10 volume. See Table 1.0.

Other places where H_2O_2 may be found are pool supply shops where it is used as a disinfectant and in hydroponic shops.

b. For Acetone:

Acetone is a clear volatile liquid with a strong odor. Because of its volatility it should be kept in a closed container. Acetone is a strong solvent and is widely used in industry. For example in the US, by volume, acetone is one of the most produced industrial chemicals. It is available over the counter in beauty shops and hardware stores. In beauty shops it is used as a nail polish remover. However, you would need to look at the ingredients list to make sure that it includes acetone because other solvents could be used such as acetates. Therefore if you do not find acetone listed and instead you find an acetate such as N-Butyl Acetate, then you should look elsewhere. If the ingredients list acetone, you would need to make an experiment to test if the nail polish remover is suitable to make acetone peroxide because some of the other ingredients may interfere with the reaction.

c. Others

Sulfuric acid is available in low concentrations in car batteries. You may use new or used battery water but the new has less contaminants in it. To concentrate, boil until 1/10 of the original volume. You should be left with high concentration sulfuric acid. It is also available as a drain cleaner. Hydrochloric acid may be used as a substitute for sulfuric acid. It is available as a drain cleaner and may be sold under the name muriatic acid.

A Little Science

Sodium carbonate is called Soda ash and is available at grocery stores. It's used for cleaning. You may substitute it with Sodium bicarbonate which is baking powder.

FIGURE 1.0
All of the parts you will be required to have are shown. What is not shown here is that you can choose to have any kind of dropper for the experiment.

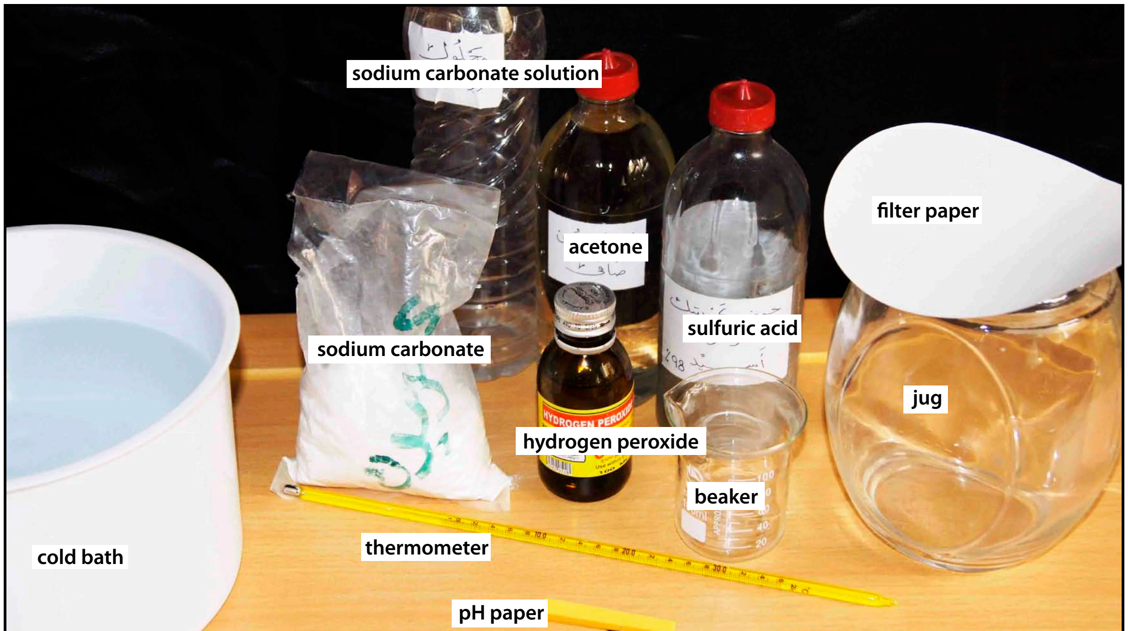


FIGURE 1.0

Remember

To make sodium carbonate solution, mix sodium carbonate with water as shown in step 7.

Important

Make sure to wear your safety gear that includes gloves and goggles. If your hair is long, tie it back. If any of the chemicals get on your hands, make sure to wash it off immediately. After you're done with the experiment, wash the entire area and the items thoroughly.

Preparation:

The rule is to use 6 times as much the quantity of pure acetone with its equivalent pure H_2O_2. So if you are using 20ml 100% H_2O_2, you would add to it 120ml 100% acetone. The acid is added to facilitate the reaction.

So for 3% H_2O_2: Use 50ml H_2O_2 + 9ml acetone + 10-20ml Sulfuric acid. See Table 1.1 below for details.

You will need a glass beaker, ice cold water (cold bath) and a thermometer.

1. Add the needed amount of acetone according to the concentration of the H_2O_2 as seen in Figure 1.1. Refer to Table 1.1 for the method of pouring.
2. Pour H_2O_2 into a beaker.

HINT

For extra precaution, keep large chunks of ice in the cold bath so as to maintain the cold temperature.

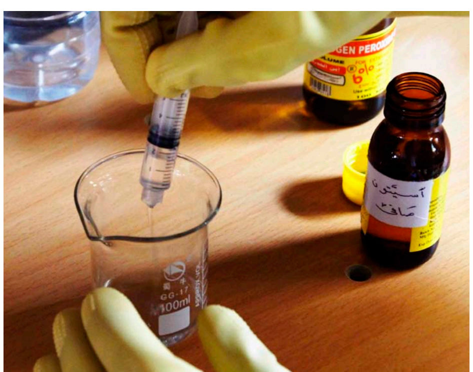


FIGURE 1.1

FIGURE 1.2

Ingredients in ml	3% H_2O_2	6% H_2O_2	18% H_2O_2	30% H_2O_2
H_2O_2	50ml	50ml	50ml	50ml
Acetone	9ml	18ml	54ml	90ml
Sulfuric acid*	10-20ml	20ml	20ml	20ml

Table 1.1

TABLE 1.1
The rule is to use 6 times as much the quantity of pure acetone with its equivalent pure H_2O_2.

** The quantities above are for 98% sulfuric acid. If you are using a weaker concentration, increase the amount of acid. You may also substitute sulfuric acid for hydrochloric acid.*

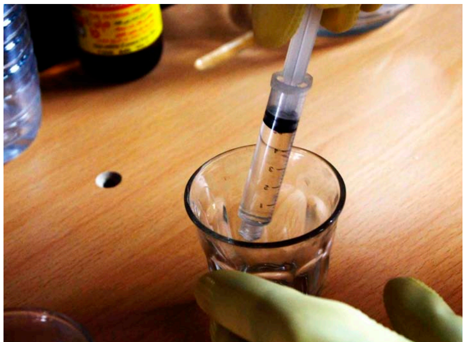


FIGURE 1.3

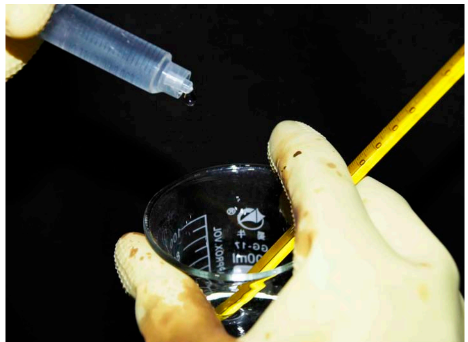


FIGURE 1.4

FIGURE 1.5

Important

Upon reaching step 4, make sure to repeatedly move the bottom of the beaker in and around the cold water. If you don't do it quick enough, the particles will charge up and fly out.

Remember

In Step 5, it's important to keep the mixture in water for as long as it takes until the white crystals start forming. It's okay to periodically take it out of the cold bath to see if they've formed or not.

A Little Science

If you experience the charging of the particles, it will not explode the beaker since it's in water and water is what keeps the particles from touching each other, thus causing a detonation.

Remember

When working with the beaker in the cold bath, never keep your eyes off of the thermometer. Remember 40°C is the maximum.

3. Add sulfuric acid drop-by-drop from a dropper. In Figure 1.3, the sulfuric acid is being picked up from a glass and dropped into the beaker in Figure 1.4.

4. During the process of adding the acid, keep the thermometer inside the solution. The entire time, the beaker should remain in the cold bath. The temperature must be kept below 40°C. If the temperature does approach 40°C, move the beaker around in the cold bath until the temperature drops. See figure 1.5. You want to stick to having the solution between 30°C and 40°C.

5. When the white crystals start forming, take it out of the cold bath. See Figure 1.6.

FIGURE 1.6

6. Prepare the filter in a cone shape. Then place it over the jug.

HINT

Folding the filter

In this experiment, we used a regular filter. Any large coffee filter would do. To make it useable for the experiment, follow these six easy steps.

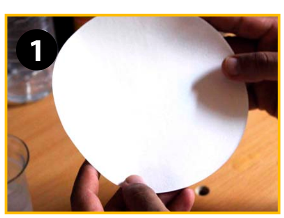


FIGURE 1.7

FIGURE 1.8

FIGURE 1.9

FYI

In this experiment we used 20ml of H_2O_2 (6% concentrate), 7.2ml of acetone and 10ml of sulfuric acid just for experiment uses. Table 1.1 displays the amounts you will need to pour.

7. Because sulfuric acid detonates acetone peroxide, the acid needs to be removed before the crystals are dried. So here we need to make sodium carbonate solution. To do that, take two grams of sodium carbonate and place it in a plastic bottle. Afterwards, pour 100ml of water and close the bottle tightly. Shake the bottle well for a few seconds. Keep the bottle to the side until we reach step 11.

8. Pour the acetone peroxide onto the coffee filter as seen in Figure 2.0.

9. After pouring the mixture into the filter, drop a pH paper into it.

Remember

If there is no glass funnel then you can place the filter over a glass container as shown in Figure 2.1. Spread the pouring of the mixture slowly so that it does not tear the filter. Same thing when adding the sodium carbonate solution.

FYI

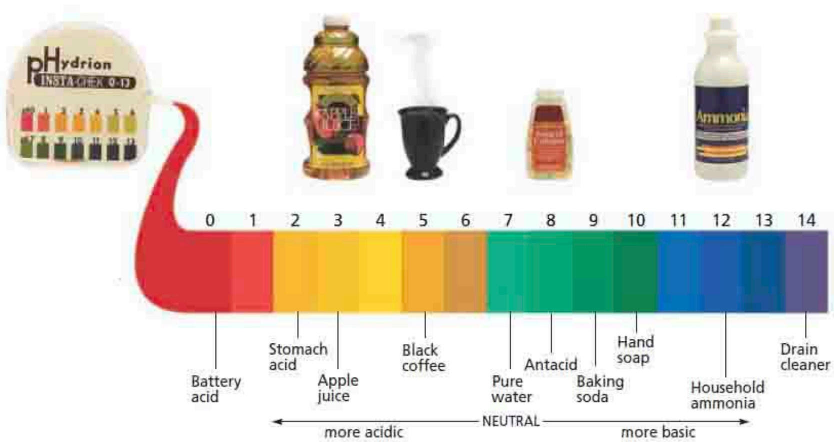
Figure 2.0
We used here 2% sodium carbonate with 98% water; the percentages don't have to be exact.

FIGURE 2.0

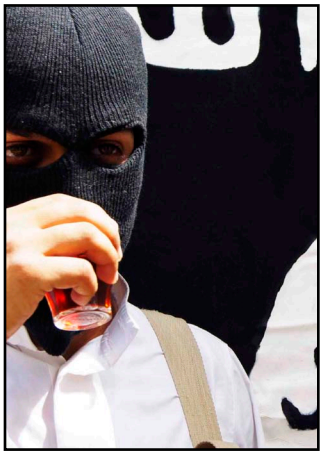
FIGURE 2.1

A Little Science

Figure 2.2
The pH of a substance can be determined by dipping a strip of pH paper in it and comparing the resulting color to the scale provided.



Profile Look



When Dr. Khateer was in Afghanistan, he was a student of Abu Khabbab al-Masri, may Allah have mercy upon him.

Dr. Khateer's Advice

- When testing this out for the first time, use the same amounts that we used so that you can get yourself familiarized with it. Afterwards, test out higher concentrations based on Table 1.1.
- You don't have to use a beaker; any glass that has a number scale is fine.
- A glass dropper is better than a plastic one. Always release the chemicals little-by-little when using the dropper. That's because not doing so can cause the chemicals to combust causing a big spill; this is especially true when working with sulfuric acid.
- If you fear an explosion or see smoke or hear sounds while working, immediately drop the beaker into the cold bath. If it doesn't suffice, pour the water inside. This should be done swiftly.
- Depending on which country you reside in, you might need to have a small jug or bucket of hot water (but not near boiling point). That's because if your country has cold weather, this will have an effect on the solution. So for example, you will have the beaker in the cold water and notice that it's not going above 25°C. So you must place it in hot water to allow the temperature to rise.

FIGURE 2.3

10. Then add the sodium carbonate solution little by little. When the pH paper turns into a neutral color (between 3-6 in Figure 2.2 on previous page), stop adding the sodium carbonate solution.
11. Collect the acetone peroxide crystals from the filter. In Figure 2.5, the waste is seeping through the filter into the jug.
12. Dry the crystals in sunlight. This completes the experiment.

Remember

When pouring the sodium solution, give the pH paper time to change color. It should go from red to orange.

FIGURE 2.4

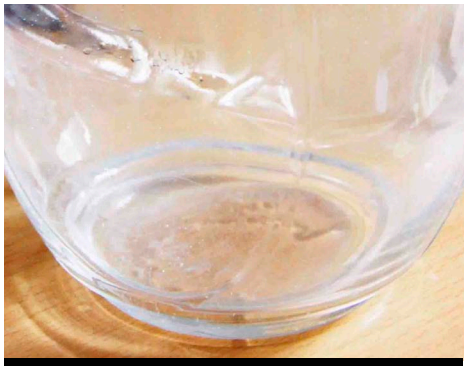


FIGURE 2.5

FIGURE 2.6

FIGURE 2.7

“This seems like this was a prank to make fun of my name! You know, when you're named Weiner, that happens a lot!”
[Rep. Anthony Weiner]

An angry Weiner head.

The New York Daily Times reported last October that Anthony Weiner said in reference to Shaykh Anwar's videos on YouTube, "There is no reason we should give killers like al-Awlaki access to one of the world's largest bully pulpits so they can inspire more violent acts within our borders, or anywhere else in the world."

SADNESS, CONTENTMENT & ASPIRATION

SAMIR KHAN

Your martyrdom has shown us,
The correctness of our Rasûl's course.

A three time wish of the last Prophet,
Has become your destiny of final profit.

Champions of tawĥîd will forever contest,
Until the word of Allah is finally expressed.

America will constantly be ailing,
For we have the Lord Who's never failing.

Covering His light will squander ones noon,
Like puffing the glow off of a full moon.

After Shaykh Usama pledged to Allah,
Are gallants restoring Islam's Peninsula.

When I was leaving an outing trip with the mujahidin, we came across the news. All of a sudden, the world felt a bit empty. Was it really his time? Did Allah really take the soul of the lion that shook the thrones of the *tawâghît*? It was hard to absorb due to his iconic status of resistance against wrongdoing and American intervention.

The news brought us a mixed sentiment of sadness, contentment and aspiration. Sadness because we lost one of the greatest Islamic revolutionaries - if not, the greatest revolutionary - in modern times. Contentment because we knew that he achieved what Prophet Muhammad ﷺ always yearned for: *shahâda*'. Aspiration because we remembered our Prophet's ﷺ guarantee that jihad will resume till Judgment Day. It therefore suggests that the Shaykh's martyrdom wouldn't in any way, shape or form limit our struggle to manifest the shari`ah in the Muslim lands.

Shaykh Usama, may Allah have mercy upon him, was a revolutionary that destroyed the barrier of fear between the believers and *kuffâr*, showing us that *îmân*, *yaqîn* and *tawakkul* in Allah can destroy the fortresses of *kufr*. He stood up to America's atrocities like no other when the storm brewed above the ummah. A light of hope at a time when the *`ulema* feared the thrones of dictators; revitalizing the purest form of *tawĥîd* in the chests of the believers, reminding them to never fear the creation.

The impressive courage he showed America made him a star in the heavens such that residents of this planet would be able to see him from where they stood. From the marshes of Indonesia to the African Sahara, his name was indistinguishable with honor, piety and jihad. His foes would be taken aback by the strength of his religious principles, evoking memories of Salahuddin al-Ayyubi. He established an Islamic movement that would have a long arm of justice all throughout the globe, giving errant governments a piece of what they deserve.

He was truly the hand that swung the sledgehammer of jihad against the enemies of Allah. They feared him like no other personality in history. He swayed and knocked down their financial idol, operational headquarters, military personnel, and established infrastructures. And even in his death, they still feared him as they are afraid of the repercussions of showing his body to the public due to the *da`wah* that his lifeless body might give to the world. He will forever

remain a poison in the bellies of the *kuffâr* and a dagger in the side of the *munâfiqîn*.

Shaykh Usama bin Ladin was an exemplar who taught the ummah that victory is in the steadfastness of principles and not always necessarily on the battlefield; a Muslim who leaves to his enemy's side has left a dazzling city for a barren desert. He taught us that our sacrifices are to be sacred and not for the sake of worldly gains; leaving our homes, families, friends, and salaries are to be done to give victory to the greatest one-line declaration ever uttered by any human being: *lâ ilâha illallâh*. He taught us that hypocrisy is not only in word but also in deed; for how can we claim to be Muslims and do nothing about our persecuted ummah when the Prophet ﷺ said we are like one body? He taught us that taking the Qur'an as a companion and having unwavering commitment to the sunnah of the Prophet ﷺ will give us the greatest shot of entering Paradise. He taught us that knowledge breeds humility if controlled with a heart dampened in the remembrance of Allah. He taught us that defending the honor of the Prophet ﷺ - no matter what the consequences - is one of the greatest forms of sacrifice. Since jihad will continue until the Day of Reckoning, he taught us that our words and actions should always resemble *aṭ-Ṭâi'fah al-Manṣûrah* (The Victorious Group). He taught us these things and many others beside them. These teachings did not die with him, but they lived on. In fact these are the very same teachings of our beloved Prophet ﷺ which Shaykh Usama merely revived. As long as Islam is alive, jihad will so to remain alive.

The mountains roughness,
testified to his lion soul.

The sky's canopy,
bore witness to his vast zeal.

The earth's pavement,
attested to his humble steps.

The believer's hearts,
confirmed his îmân's eruption.

Single-handedly,
dismaying America's function.

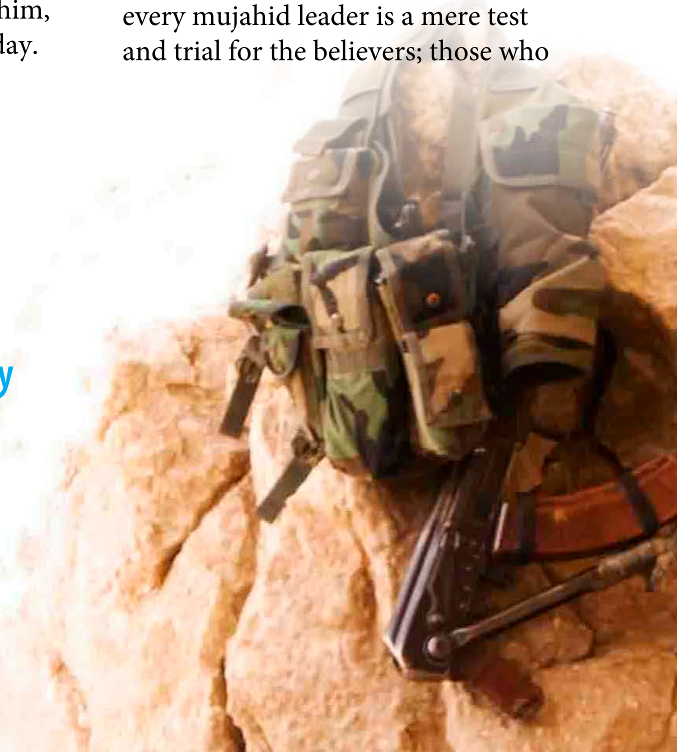
We miss him as there has been no other mujahid leader in this century that has had the same fist in the face of immense oppression and injustice. His unwavering principles have spread, lighting the souls of millions across the spectrum.

The event certainly brought contentment along with it. This warrior's goal in life was to die as a *shahîd* and Allah granted it to him! We all wanted it to happen for him, and hoped it would occur one day. Allah protected him from imprisonment and gifted him with what the Prophet ﷺ vigorously desired. He achieved what millions in the Islamic world itch for: meeting Allah with the fragrance of *shahâda*'.

This contentment is obscure to the *kuffâr* and *munâfiqîn* because the whole concept of the afterlife is nonexistent in their reasoning. The successful ones in this life are those who are resolute on Islam and die in that state whereas the losers are those who determine their life's direction based on their whims and desires. ﴾**And He is Allah, [the only deity] in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn**﴿ [6: 3].

Living in the States never made me think twice about the path I was undertaking although many of the mujahidin leaders were killed such as Abu Layth al-Libi, Abu Khabbab al-Masri, Mullah Dadullah, Abu Mus'ab az-Zarqawi and others. For me and all of those who follow the path correctly, jihad is not for the sake of these commanders and leaders; rather it's for the sake of Allah. I had always hoped that it would be the same for my beloved mujahidin brothers around the world since the death of every mujahid leader is a mere test and trial for the believers; those who

"...leaving our homes, families, friends, and salaries are to be done to give victory to the greatest one-line declaration ever uttered by any human being: *lâ ilâha illallâh*."



"His death will only bring them misery and it will be a curse for them until they leave our lands."

remain steadfast will be in delight.

When I witnessed the reactions of the mujahidin brothers around me, I realized it was the first time I'd ever experienced such a colossal event with them. My heart was cooled with what I saw. I was in front of a people who truly waged jihad to make the word of Allah supreme. Their unshakeable `*aqîdah* said aloud: "If you fought for Shaykh Usama, then know that Shaykh Usama is dead. But if you fought for Allah, then know that He's Ever Living." One couldn't be more proud of what the ummah has produced of the mujahidin lions.

We are determined to continue the fight until each one of us attains *shahâda*'. The martyrdom of our Shaykh will never halt us from bursting into the gates of Paradise. The *kuffâr* should realize that Islam is what burns in our souls and not any personality or object. The legacy of the Shaykh had superbly spread from the mountain paths of Tora Bora throughout the world, landing itself in the hearts and minds of those in every continent. Today, there are thousands of Muslims in the West alone who heeded his message and ache to follow his path of jihad and *shahâda*'. He left behind millions of Usama bin Ladin's around the globe. And it really wasn't his legacy per say that he left behind; rather, it was the legacy of the final Prophet Muhammad ﷺ which he recovered. How can a Muslim, he would argue, claim to be practicing and completely overlook the authentic saying of the Prophet ﷺ in *Ṣaĥîĥ* Muslim: "*In the name of whom Muhammad's soul is in His hand, I wish I could fight in the cause of Allah and then be killed and then fight and then be killed and then fight and then be killed*."

Obama came out with ringing declarations; among them, Shaykh Usama was not a *shahîd* because of his rejection of democracy! This has to be the first time in history that a *kâfir* leader has declared that a Muslim mujahid died rejecting *shirk*!

Democracy to the Muslims is *shirk* because, quite frankly, how can anyone vote on whether or not to establish the law of Allah? Allah's shari`ah is the sole valid law as He says: ﴾**The rule is for Allah alone**﴿ [12: 67]. The principles of democracy are laid upon what the majority desire. What if the majority are sinful and vote against the shari`ah? Does that mean we abandon shari`ah for man-made laws? Do Muslims globally even realize the insanity in doing so? Allah has made this clear in His *Kitâb*: ﴾**And whosoever does not judge by what Allah has revealed, such**

"The legacy of the Shaykh had superbly spread from the mountain paths of Tora Bora throughout the world, landing itself in the hearts and minds of those in every continent."

are the disbelievers﴿ [5: 44]. So by dropping the shari`ah, Allah says its ruler becomes a *kâfir*. So is living in disobedience to an apostate ruler more preferable to such Muslims?

Muslims are required to reject the modern day idol of democracy just as Prophet Ibrahim, peace be upon him, rejected the idols of his time. Sure there may be some concepts of democracy that are found in shari`ah but the problem is that the umbrella of democracy says the law intended by the political party is not to be implemented if they lose the majority vote. A myriad of political parties and factions are completely useless to Islam if none of them are intending the establishment of shari`ah. That entails that if there is to be only one party that intends the shari`ah, they are the only valid party in the eyes of Islam; all other parties become supporters of *kufr* if they intend secularism or man-made laws or a cocktail of shari`ah and other laws. If that Islamic party loses, the shari`ah loses to the *shirk* of man-made laws. This is precisely where Islam clashes with democracy. It is no different than voting on Allah's legitimacy in law. Those who reject this notion, we challenge them on this point.

So in essence, Islam is saying here: what's the point of setting up various political parties when only some of them intend to establish shari`ah? If it is agreed upon by all political factions that the supreme rule will remain the shari`ah in all aspects of governance and that no tainting can be done to it, this is different. In reality, this hasn't occurred.

The other issue is that the international community wouldn't accept a shari`ah based state in any case, even if the majority accepts it seeing that it indicates a foreign policy of *da`wah* and jihad and rejection of taking the *kuffâr* as *awliyâ'*. Take Egypt for instance. The shari`ah does not permit any `*ahd* (covenant) with Israel; in fact, it declares that jihad is *fard `ayn* (individually obligatory) there until its liberation. Would the UN or America accept such a resolution?

So if the real intention is shari`ah, why even bother using the flimsy cover of democracy when its end will be the same as not using democracy's cover? Why not just start with an all-out rejection of democracy like Ibrahim's rejection of *shirk*? Is this not the *millah* of Ibrahim?

America and her allies may celebrate a temporal victory here, but in reality they are worried sick behind closed doors. The *kuffâr* are now expecting attacks from us as well as the Islamic ummah in general, and they are well-aware that the martyrdom of Shaykh Usama is not going to go unanswered. His death will only bring them misery and it will be a curse for them until they leave our lands.

Rather than incessant weeping, we praised his martyrdom and saw it as a tremendous gift from Allah. Allah had protected him for over a decade, allowing him to terrorize the *kâfirîn* around the world, becoming a source of happiness and pride in the hearts of Muslims. His end was nowhere near loss; he was not captured, he didn't die on his bed, nor did he leave the religion. Instead Allah specifically selected his soul on that day - answering his humble *du`â* - to taste what Hamza bin Abdul Muttalib tasted by traveling above the seven skies into the heart of a gorgeous green bird that is to roam around the exquisite sceneries of *jannah* up until the Last Hour.

We ask Allah to accept him as a *shahîd* and to make his name remembered in the history books as the lion who had awoken the ummah out of concern and love for it. Verily Allah accepts those whom He pleases and we ask Allah to be counted amongst them.

An Address to the REVOLUTIONARIES

Shaykh Usama bin Ladin

O my Muslim ummah: We are observing with you this great historical event. We are sharing with you the joy, glad, and happiness. We rejoice as you rejoice and we grieve as you grieve. Therefore, be delighted with your victories. May Allah have mercy on your martyrs, and may He heal your wounded and release your captives.

Days of glory have emerged
upon Islam's followers

As rulers have disappeared
from Arab lands

These days have brought an end
to thrones as news came to us

In it there are signs
of glad tidings and guideposts

The ummah often pointed its attention towards the victory of which its first indications have become visible from the East. Then all of a sudden, the sun of revolution rose from the direction of the West. The revolution has shined from Tunisia and the ummah went along with it, so people's faces were brighten while the rulers throats became choked and the Jews were panic-stricken because of the approaching promised moment. Hence with the falling of the tyrant, the meanings of humiliation, subservience, fear and abstention have also fallen. On the other hand, the meanings of freedom, glory, courage and fearlessness rose up so the winds of change breezed with the desire to liberate. As for Tunisia, it got the better of it and immediately the *Kinânah* knights (i.e., Egyptians) took with them a firebrand from Tunisia's freemen to the liberation square. Consequently, a great revolution was launched, and what kind of revolution was that? It was a decisive revolution for the entire Egypt along with the whole ummah if it's to hold firmly to the rope of its Lord all together. This revolution was not after foodstuff or clothing; rather it's after glory and honor. It is a revolution of sacrifice and giving. It lightened the cities and villages around the Nile from one end to the other. At that point, glory presented itself to the youth of Islam and their souls longed for the time of their grandfathers so they obtained it from the liberation square in Cairo torching it in order to overcome the tyrannical regimes. They stood up in the face of falsehood, upraised their fists against it, feared not its soldiers and entered into a covenant and indeed they preserved the covenant as determinations were firm, forearms were supportive and the revolution was promising.

To those free revolutionaries in every land: hold fast to the reins of the first initiative, be cautious of dialogue since there is no meeting in the middle way between the people of truth and the people of deception; far be it from that and not at all!

Also remember that Allah bestowed upon you such days that will reap fruits at a later time. You are its knights and leaders and in your hands are its rein and path. Indeed, the ummah had preserved you for this significant event so complete the march and do not become afraid of difficulties.

The march started towards the target

And the freedman proceeded with firm will

As for the free, if he started marching

He neither tires easily nor ceases to move

Thus, he is not going to stop until the pursued objectives are accomplished as well as the concluded expectations, by the will of the Almighty Allah. Your revolution is the pole of the erupted war and it is the object of hope for the ones who are hurt and wounded. As you have already given a sense of ease to the ummah, may Allah relieve you from your sufferings. As you are achieving great expectations, may Allah enable you to achieve your hopes.

The opportunity is knocking at your door

Despair is behind while hope is in front

By blood, honor is restored as it was seized

For the lion dies in order to protect his den

How can the one who sacrifices the precious soul for his Lord

In an effort to push away bâțil be blamed?

Thereupon O sons of my Muslim ummah, ahead of you are serious crossways and a great and rare historical opportunity to rise with the ummah and be liberated from slavery to the

desires of rulers, man-made laws as well as Western dominance. It is considered to be a great sin and massive ignorance that this opportunity is lost which the ummah had been waiting for since long decades. Therefore, seize the opportunity to destroy the idols and its sculptures and establish justice and *îmân*.

On this occasion, I would like to remind the truthful ones that instituting a body to present the views and counselling for the Muslim people in each of the important pivots is *wâjib* (obligatory) and it is even more emphasized on those vigilant ones who had advised earlier of the necessity to eradicate these oppressive regimes since the fact is that they are trusted and widely credible among the Muslim masses. So they should start working towards establishing this project, to broadcast it without delay and it should be away from the dominance of the dictatorial rulers.

Along with that is setting up an operational room that is in touch with the developing events in order to work on equivalent lines that encompass all of the ummah's requirements and to benefit from the proposals of the intelligent ones amongst the ummah. Also making use of the qualified centers of investigations and taking advantage of those of understanding amongst the acquainted people. It is for the purpose of rescuing and delivering the people who struggle to overthrow their tyrants while their sons are subjected to killing. It is also to instruct the people who have brought down some of the ruler's elements with the required steps in order to protect the revolution and achieve its objectives.

Additionally, cooperation should be with those who have not yet started their revolutions with the view to determine the appointed time and what is needed beforehand as delaying makes the opportunity subject to loss and rushing prematurely increases the number of victims. Although I assume that the winds of change will spread over the entire Islamic world – by Allah's will – the youth should prepare what is required and they should not proceed with any matter before the consultation of the truthful people of experience, those who are far away from half-solutions and away from sweet talk to oppressors as it has already been said:

Counselling comes before the courage of the courageous

It should be considered first and then bravery comes second

My Muslim ummah: you have witnessed before several decades many revolutions which people rejoiced with and then it didn't take long before they tasted its woes. However, the way to protect the ummah and its revolutions nowadays from misguidance and oppression is through advancing in the revolution of awareness and correcting concepts in various fields, especially the fundamentals and its most important one is the first pillar of Islam. Hence among the best of what was written about that is the book entitled "*Concepts that must be rectified*" by Shaykh Muhammad Qutb.

As to the fragility of awareness among many of the sons of the ummah, which was generated by erroneous education that was propagated by the rulers for long decades, is indeed the greatest disaster. The other disasters that afflict the ummah are not but a fruit of its bitter fruits. The culture of disgrace, humiliation, subservience, sanctifying unrestricted obedience to the rulers is indeed worshiping other than Allah, and giving up the most important rights of religious and worldly ones to them and making values, principles and individuals spin around their orbit. All of that causes the human being to lose his humanity and makes him run after the ruler and his desire without a conscious or reflection thus becoming a pawn. If people do well, he does so and if they do badly he does too, which makes him like a waste product with which the ruler does as he wishes. Those are the victims of oppression and dictatorship in our countries who were sent out by the rulers to shout with their names in support and to be in their trench. The rulers have made every effort so that people give up the most important rights that Allah gave to them; they

thus paralyzed the intellects of the ummah and neglected its function in the important public affairs. They did so through uniting the efforts of the state institutions of religious organizations and informative mass media to give themselves the legitimacy and validity. Hence they performed magic on the people's eyes, wishes and minds and promoted the idolization of the ruler and set it up falsely in the name of religion as well as in the name of loving the homeland so that people have great regard for it and to plant it in the souls so that elders sanctify it. Unfortunately, the young were not also saved from it; they are a trust in our necks since they were born upon the *fitrah* (pure nature).

However, they assassinated their *fitrah* without conscience or mercy. So the youth and elders grew older upon that. As a result, the tyrants increased in tyranny and those deemed weak increased in weakness, so what are you waiting for? Save yourself and your children since the opportunity is available especially after the ummah's youth endured the burden of revolutions and its casualties, endured the tyrant's bullets and their pain. They paved the way with their sacrifices and built the bridge of freedom with their blood. They are youth who are in the prime of their life; they have divorced this *dunyâ* of humiliation and subjugation and vowed to either have honor or the grave; so will the rulers fully understand that the people rose up and are not going to go back until they achieve the promises, by the will of the Almighty Allah?

Lastly, indeed the mighty oppression in our lands has reached to a major critical point and we have been lingering long before disproving or changing it. So whoever started doing so then let him complete his action and Allah will support him. As for the ones who have not yet started, then let him prepare for this matter what it demands of him and reflect upon the authentic hadith that is narrated from the Messenger of Allah ﷺ as he said: "*Never a Prophet had been sent before me by Allah towards his nation who had not among his people disciples and companions who followed his ways and obeyed his command. Then there came after them their successors who said whatever they did not practice, and practiced whatever they were not commanded to do. He who strove against them with his hand was a believer. He who strove against them with his tongue was a believer. And he who strove against them with his heart was a believer and beyond that there is no îmân even to the extent of a mustard seed.*" And he ﷺ said as well: "*The chief of martyrs on Judgment Day is Hamza bin Abdul Muttalib and also a man who stood up against a tyrannical Imam [ruler] and then forbids him (from evil) and enjoins him (to good), but he (the ruler) kills him. So joy is his who went out with this great intention because if he is killed then he is the chief of martyrs and if he lives then he lives honorably with glory.*"

So support the truth
and do not care about anything else

As saying the truth to the tyrant
is glory and glad tidings

It is the way to this dunyâ,
and the way to the other

If you wish, you have the choice
to die while being enslaved

Or if you wish, you have the choice
to die as a freeman

O Allah, grant success to those who are managing the affairs in order to support the cause of Your religion and endow them with a mighty success. Bestow upon them patience, rightness and assurance. O Allah, decide for this ummah a command of right guidance; in it Your obedient people are honored and in it the sinful people are disgraced. With it, commanding the good is enabled and forbidding the evil is also possible. Our Lord, give us in this world that which is good and in the Hereafter that which is good and protect us from the punishment of the Fire. O Allah, strengthen our weakness, treat with kindness our inability, plant firmly thereby our feet. O Allah, deal with the chief of oppression, the local ones as well as the international ones. Give us victory over the disbelieving people and the last of our supplication is that all praises belongs to Allah, the Lord of the worlds. ▯

Progeny of *the Exceptional*

Our lasting fraternity,
Will last for eternity

The deluded haven't yet,
Realized you are savant

The soaring bird sings tweet,
Martyrdom kisses your feet

You left dueling the *tawaghit*,
Returning the treacherous heat

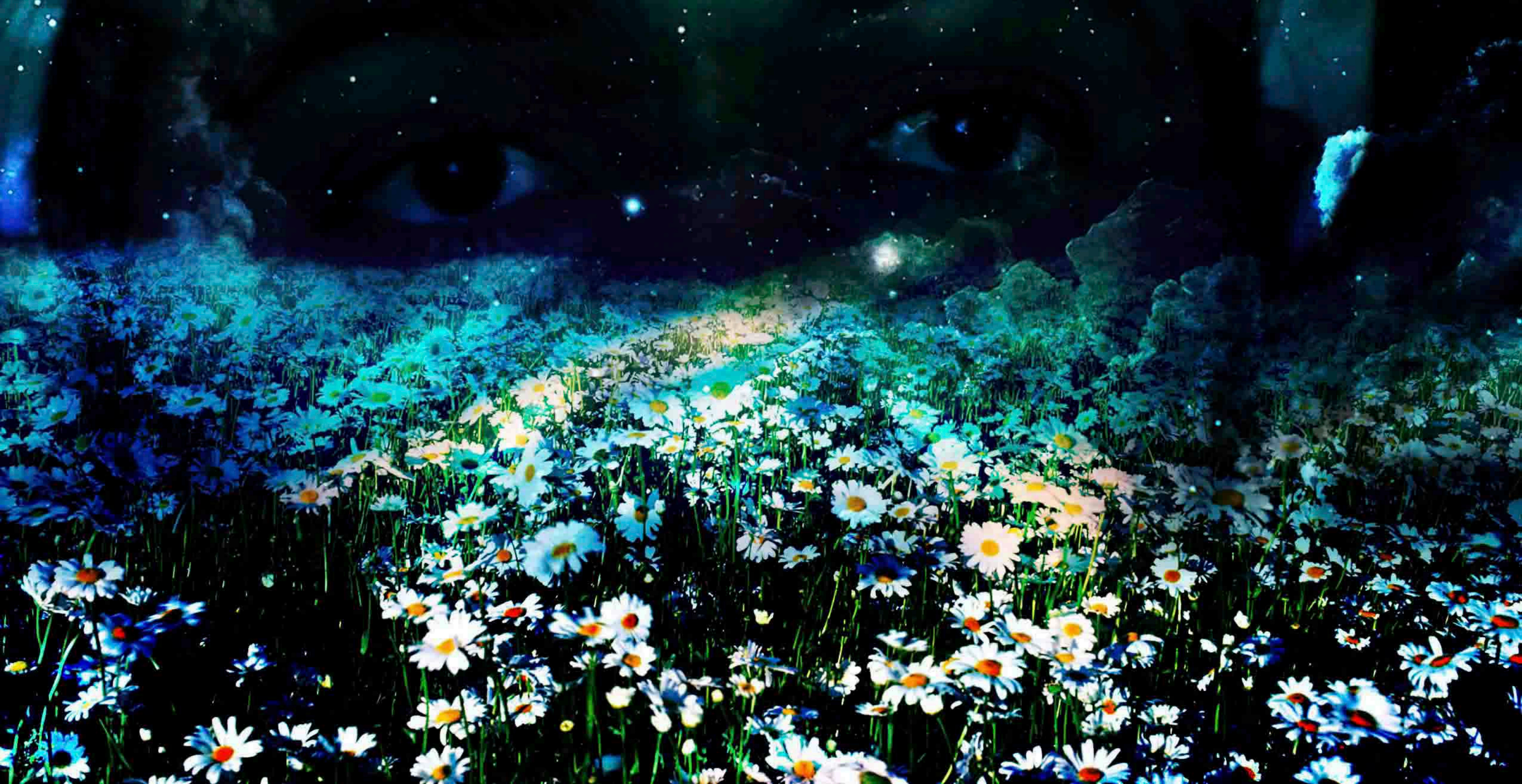
Approaching from a line of,
Prophets and Martyrs combined

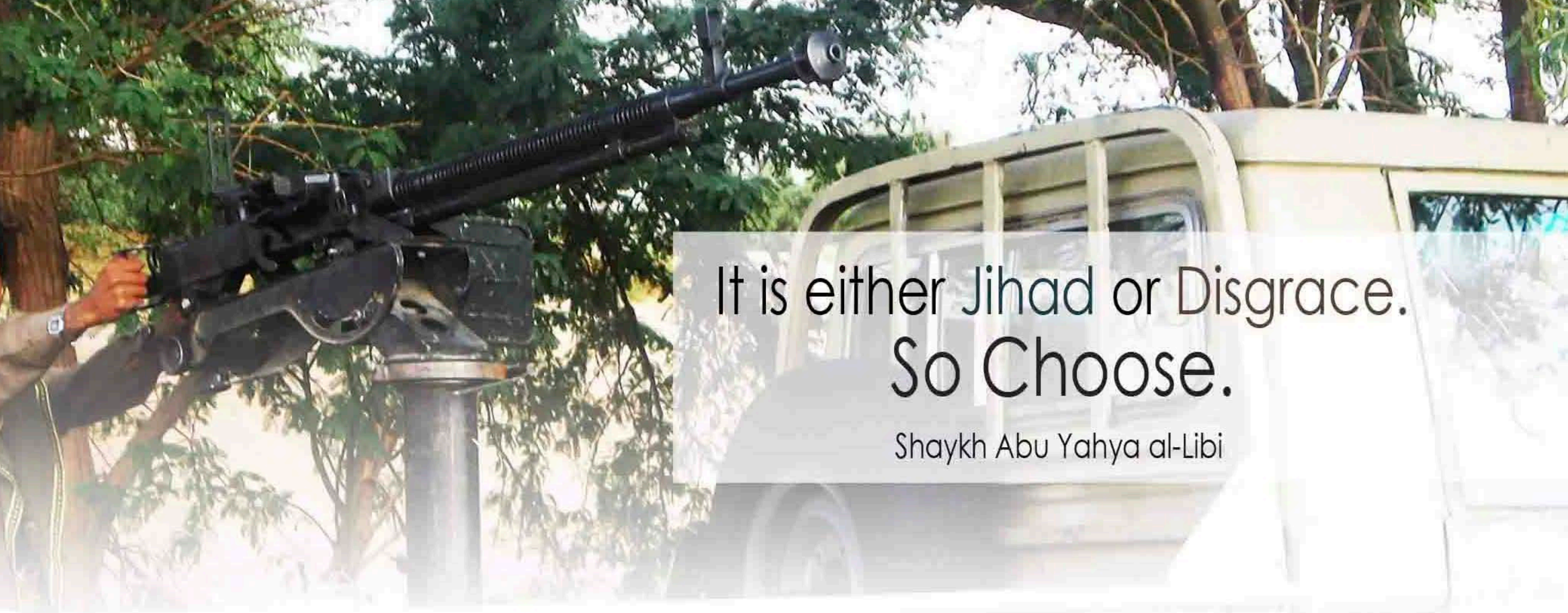
Arrives a vast progeny,
Holding Paradises' keys

Grander than any empire,
Serene as the wind's choir

Not a soul can acquire,
Except by a soul's admire

For the progeny of the exceptional.





It is either Jihad or Disgrace. So Choose.

Shaykh Abu Yahya al-Libi

The Almighty Allah[1] preordained upon his believing slaves the worship of jihad, and informed them that it is hateful to them as He said: ﴾**Fighting has been enjoined upon you while it is hateful to you**﴿ [2: 216]. Thus, hardship, illness, striving against the soul's desires, hunger, thirst, fear, suffering, separation from family and dwelling; all of these features that are attached to this `*ibâdah* are in actuality part of it: ﴾**And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient**﴿ [2: 155] The Almighty said: ﴾**It was not [proper] for the people of Madinah and those surrounding them of the Bedouins that they remain behind after [the departure of] the Messenger of Allah or that they prefer themselves over his self. That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that it is registered for them as a righteous deed. Indeed, Allah does not allow to be lost the reward of the doers of good**﴿ [9: 120].

Due to these features and others, jihad became hateful to the souls that are use to inclining towards seeking safety, dependence on gentleness, contentment with comfort and far-removed from dangers. Hence, the requirements of jihad and the necessities of the soul are in most cases inconsistent as the Almighty said: ﴾**O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little**﴿ [9: 38]. He, Glory be to Him, said: ﴾**Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people**﴿ [9: 24]. And He said: ﴾**Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakah"? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to you, [even] as much as a thread [inside a date seed]**﴿ [4: 77].

Therefore, jihad demands dedication, rising to lift its loads, bearing its difficulty, and patience in performing it. However, the soul declines that and it lowers itself to the lowest level on earth, clinging to its adornments. It is busy with the enjoyment of this worldly life and is also satisfied with it.

Hence, in fighting there is death and horror in front of the soul, and in this present life, behind the soul there is the offspring and fortune. So it is either that the soul backslides to *dunyâ* or sets off to jihad, in spite of the goodness that the soul is undertaking by following this step. However, the soul is fond of hastiness so it desires everything in cash and does not accept anything on credit.

1. It is either jihad or disgrace, so choose!

From this saying we learn the secret of our Prophet's ﷺ words: "*When you enter into a transaction, hold the tails of oxen, are pleased with agriculture, and give up conducting jihad, Allah will make disgrace prevail over you, and will not withdraw it until you return to your [original] religion*."[2] It can be understood from this hadith that jihad should always be given priority, and that it is not for anybody to transcend in leaving it through being busy with a matter from this present-life's dealings. However, if performing the `*ibâdah* of jihad is possible along with being

1 The following is taken from the author's book, "*Jihad and the battle of misconceptions.*"

2 Narrated by Abu Dawud.

engaged in farming, cultivation or business, then that is different. Otherwise, the `*ibâdah* of jihad in which life remains, religion is saved and achievements are protected is given precedence. Imam Ibn Rajab al-Hanbali, may Allah have mercy upon him, said: “And that is why the companions, may Allah be pleased with them, disliked engaging in the taxation of farming land because it distracts from jihad.”[3]

"Jihad demands dedication, rising to lift its loads, bearing its difficulty, and patience in performing it. However, the soul declines that and it lowers itself to the lowest level on earth, clinging to its adornments."

The *shahîd,* Imam Ibn an-Nuhas, may Allah have mercy upon him, said about the aforementioned hadith: “And the meaning of the hadith is that if people abandon jihad and engage in farming or such then the enemy will consequently hold sway over them because of their lack of readiness and preparation to confront overwhelming times. It is also because of their acceptance to the conditions which they are in (i.e., luxuries, accommodations, conveniences). So Allah made disgrace and humiliation prevail over them to the extent that they cannot liberate themselves from that until they return to what is obligatory upon them of fighting the disbelievers, being harsh upon them, establishing the religion, supporting Islam and its people, making Allah’s word the highest and demeaning disbelief and its people.

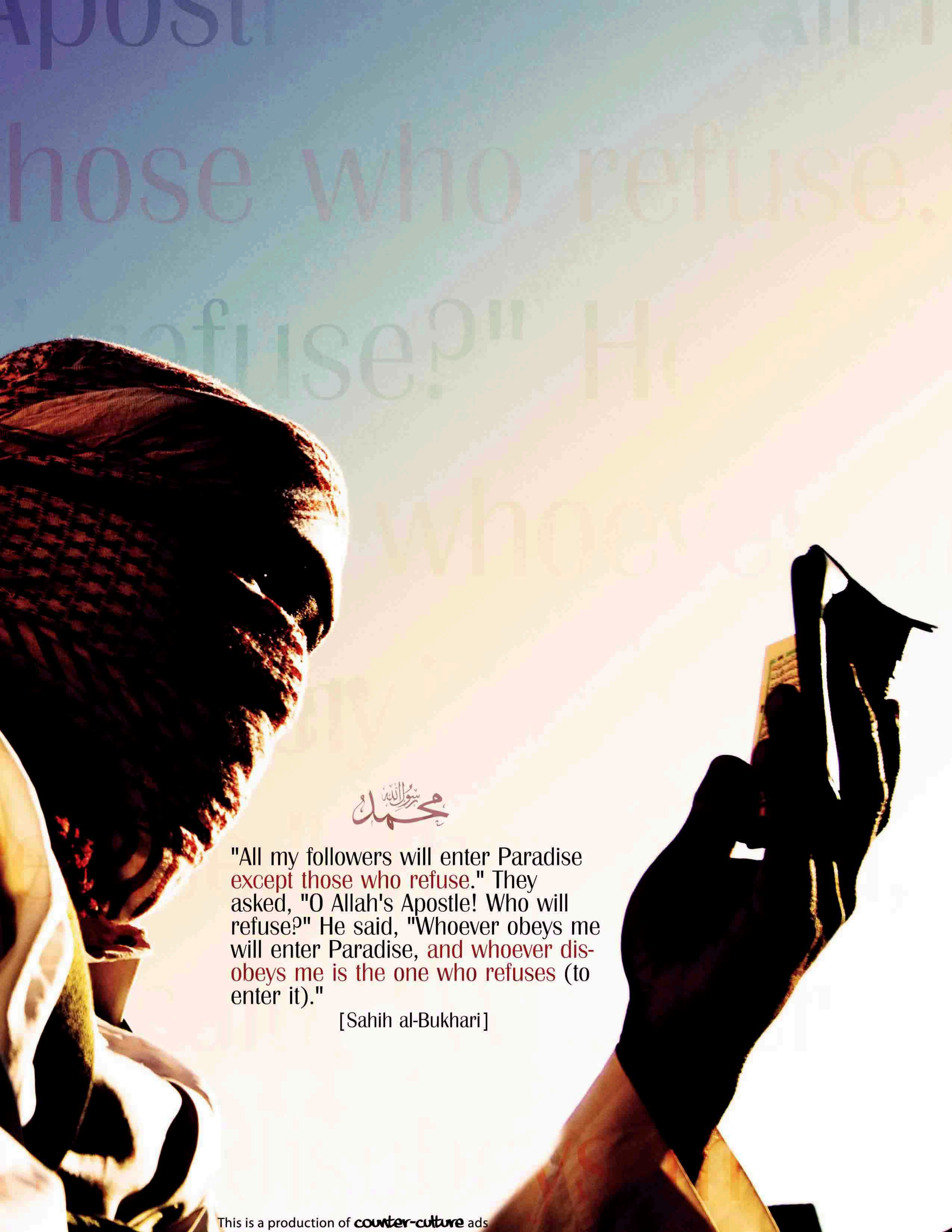
And his sayings ﷺ "*until you return to your [original] religion*” indicates that abstaining and turning away from jihad as well as relying and having confidence in the *dunyâ* is in fact leaving off the religion and detaching from it and that’s enough as a sin and a clear wrongdoing.”[4]

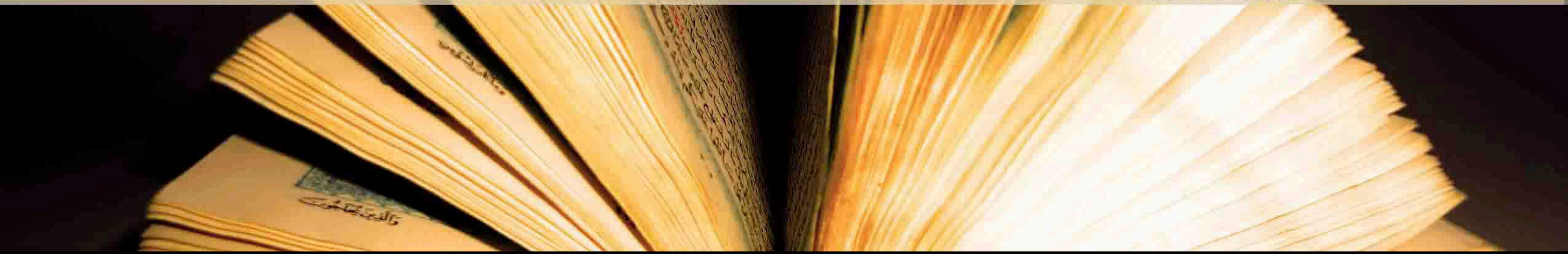
It is not meant by leaving the religion – and Allah knows best – the type of *kufr* which takes one outside the fold of the religion as some might understand. I don’t think that anybody from amongst the people of knowledge would say concerning the Muslim who intently leaves jihad and relies on *dunyâ* that by doing so becomes a disbeliever. But – and Allah knows best – the comprehensive meaning is to declare that abandonment of the `*ibâdah* of jihad and occupying oneself with the affairs of the *dunyâ* which diverts one from it will consequently lead to the dominance of the disbelieving enemy which imposes its mastery over the land of the Muslims. It also leads to the implementation of their blasphemous man-made rulings upon them along with their fighting against the religion and its law out of envy, hatred and enmity towards the truth and its people. All of that will result in the publicity of corruption, the spreading of *kufr* and the weakening of the religion as well as its decline in the people’s hearts; and with the succession of generations that recognize neither a truth nor a religion, a new generation arises on error and *kufr*. We seek refuge in Allah, and the best example for that is what took place in Andalusia, which has become forgotten today. This all means that repelling the disbelievers and protecting the lands and the religion of the Muslims is not done except by jihad in Allah’s way. Also the hadith shows that the effort of the *du`ât* should be aimed at returning to the `*ibâdah* of jihad and inciting people to fulfill it. That is because jihad is the legitimate gateway for matters to be righted and brought back to their original condition so that the religion is honored, *kufr* is dishonored, Islam is spread and *shirk* is restrained.

Some of Imam Abu Abdullah al-Halimi’s statements will be mentioned which emphasizes on this meaning. For this reason, some scholars considered jihad as a pillar from the religion’s pillars and it is deserving to be so as Imam Ibn Qasim al-Hanbali, may Allah have mercy upon him, said in his compilation *'Ala al-Rawd*: “And some regarded it (jihad) as a sixth pillar for the religion of Islam. That is why they quoted it after the five pillars of Islam.”

3 *Al-Ḥukm al-Jadîrah bil Idhâ’ah*: 14.

4 *Mashâri’ al-Ashwâq*: 106.


محمد رسول الله
"All my followers will enter Paradise except those who refuse." They asked, "O Allah's Apostle! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."
[Sahih al-Bukhari]
This is a production of counter-culture ads



A Question on *takfîr*

Shaykh Abd al-Rahman Atiyatullah

The following piece is taken from his short book entitled, "***Answers with regard to going forth, and the condition of the one who embarks upon takfîr.***"

Question:

There are conditions as well as preventions which scholars have mentioned with regards to making a specific individual as a disbeliever. So is it necessary for the conditions to be present and for the preventions to be absent in the individual through inquiring him directly or is it enough to take by his general state? For example, in the land of two sacred places, there are those who mock the religion in television series, although they know *tawĥîd* and knew that this action of theirs is *kufr*. I do not think that they are ignorant of that rule and others besides that. Therefore, are they judged according to their general state or is it necessary to know it with verification?

Answer:

A specified individual is not judged with disbelief except if we knew the existence of the confirming conditions of that rule and also the absence of its preventers and this is known by the scholars. With reference to common people and those who have no access to knowledge, then they should refrain from rushing into making a disbeliever any one of whom their *takfîr* is an evidential and jurisprudential one. This is instead the work of the people of knowledge. The layman who is not specialized in knowledge should say: "I do not know, ask the scholars," as this is what he has to do with his faith in the Almighty Allah, His religion and His messengers and with his inclusive disbelief in *ţâghût*.

On the contrary, there are situations where making the disbelievers as *kuffâr* is equally known by the layman as well as the scholar such as the disbelief of the *kuffâr aşliyîn* (original disbelievers) who are not initially associated with Islam. The same goes for the clear-cut apostate who declared leaving the fold of Islam and turned away from it – and we seek refuge in Allah from that – and so on. And from them is the one who swears and mocks at Allah, His Messenger ﷺ, His religion and/or His verses. This is with the condition that the swearing is clear and is not disagreed upon. But in regards to that which is probable at which it is asked: "Is this considered to be swearing and mocking or not?" This is left for the scholars. In general, caution in this section is regarded as an obligation otherwise the man is ruined. We ask Allah for protection and soundness.

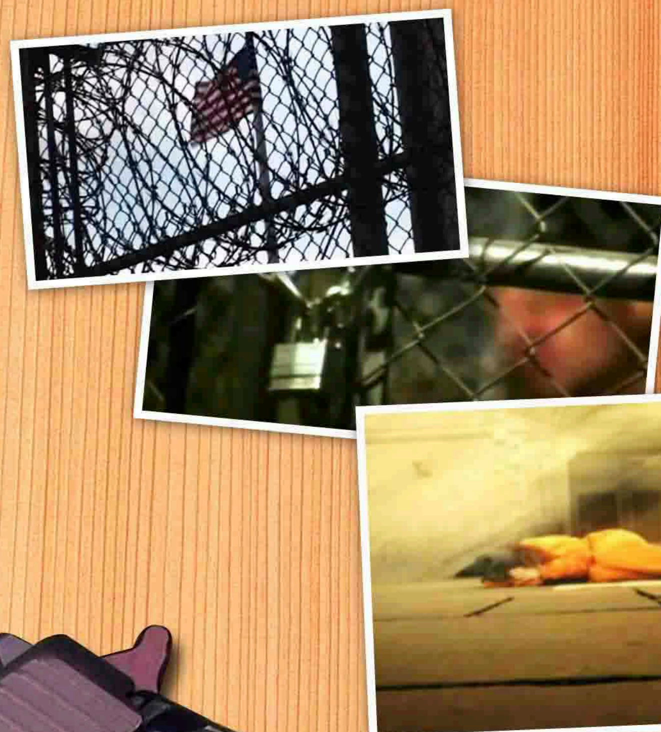
This topic is dangerous for even the scholars of the religion as they remain concerned with it and warn rushing into it without truth and necessity.

Regarding the ones you mentioned in the land of two sacred places who mocked the religion in their television series, the process of verifying what they said is for those who are aware of their cases and know their matter from the people of knowledge out there. And with Allah comes success.

My Beloved Prisoners

My beloved prisoners
What can I say to you?
The crimson water spilt in one land
Is the crimson water in the vials of my heart.
The tears you suppressed in solitude
The pearls that I wished to siphon away
And hide in my heart.
Those! I desired one time; every time
To keep them unseen from the sangfroid eyes of the Taghut
For how can coral hidden deep in serene waters
Be seen, by the filth of the Earth above?

Submitted by: Umm Rashashah



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Your Child, Our Child